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ABSTRACT

This guide provides a sampling of reference materials which are pertinent for two ninth grade units: Africa South of the Sahara: Land and People, and Africa South of the Sahara: Historic Trends. The effect of urbanization upon traditional tribalistic cultures is the focus. A case study is used to encourage an inductive approach to the learning process. It is based upon the first hand accounts of Jomo Kenyatta and Mugo Gatheru as they grew up within the traditions of their ethnic group --the Kikuyu of Kenya. Materials using the "mystery story" approach are included for an analysis of the iron age culture at Zimbabwe. The case study package purposely does not go into detail on such steps as the identification of theme and the determination of procedures to encourage individualization. The latter part of the guide is arranged as a reference section by subtopic or understanding including questions suggesting the direction of inquiry, and pertinent reading selections, diagrams, maps and drawings. Finally, an annotated bibliography lists materials that are currently in print or available through regional libraries. Other media available from commercial suppliers are suggested throughout the guide. (SBE)

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TEACHING ABOUT AFRICA SOUTH OF THE SAHARA

A Guide For Ninth Grade Social Studies

THE UNIVERSITY OF THE STATE OF NEW YORK

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FOREWORD

Teaching About Africa South of the Sahara is intended to help the teacher of social studies 9 in implementing topics 2 and 3 of that syllabus. This purpose has determined both the organization of the guide itself and the selection of materials to include in the guide.

In addition, an effort has been made to provide more material than necessary to teach these topics. This device makes it possible to provide for different types of learning experiences within the same class, as well as to suggest a variety of approaches in reaching the same understandings.

Initial preparation of this publication was begun during the summer of 1967 by the Center for International Programs and Services of this Department, a project administered by the College Center of the Finger Lakes. Leon E. Clark, Director of the Educational Materials Project, coordinated the work of a writing team consisting of:

Susan Hall, formerly Assistant to the Director, Center for Education in Africa, Columbia University, now on the staff of the African-American Institute

Douglas McQuillon, teacher, New York School of Printing, New York City Board of Education

Ronald Rehner, teacher, Thomas A. Edison High School, Elmira Heights

Arnold Reifer, teacher, Springfield Garden High School, New York City Board of Education

Lucille Rhodes, teacher, College Center of the Finger Lakes

However, the major part of this Guide was the work of two teachers of social studies 9. Mrs. Barbara Coburn, Bay Trail Junior High School, Penfield, selected the entries for the case study as well as supportive materials for many of the understandings. Ronald Rehner, Thomas A. Edison High School, Elmira Heights, also contributed important selections to the case study and provided the masters for transparencies used in this guide. Many of these illustrations, including both drawings and text for the Zimbabwe unit, were the result of his own research and his experience as a teacher in Tanzania, under the Columbia University project Teachers for East Africa. Helen Post, librarian at Bay Trail Junior High School worked with Mrs. Coburn on the bibliography. Critical review of the manuscript was provided by Mrs. Marion E. Hughes, Associate, Center for International Programs and Services; James Bukhala, Kenya and Gilbert Ilboudou, Upper Volta, both visiting scholars serving as Fulbright Foreign Area consultants; and Carol Boss and Mrs. Betty Larson of the Division of Intercultural Relations in Education. Dean Claude E. Welch, Dean of University College and Associate Professor of Political Science, SUNY at Buffalo; Chairman, SUNY Faculty

Senate Subcommittee on African Studies served as consulting scholar for the manuscript. Mildred F. McChesney, Chief, recently retired, Bureau of Social Studies Education, served as adviser throughout the preparation of the publication, assisted by John Dority, Jacob Hotchkiss, and Mrs. Helena Whitaker, Associates in Social Studies Education. Janet M. Gilbert, Bureau of Secondary Curriculum Development, had general charge of the project and prepared the manuscript for printing.

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MESSAGE TO TEACHERS

This guide provides a sampling of reference materials which are pertinent to the understandings in Grade 9, Topic 2, Africa South of the Sahara: Land and People, and Topic 3, Africa South of the Sahara: Historic Trends. They have been selected as materials of interest to and within the comprehension of ninth graders.

Many comparable selections are available in various commercial publications. In addition there may be in any community collections of artifacts, contemporary news accounts, African publications, and pictures in the possession of former Peace Corps members or others with overseas African experience. Such collections may provide meaningful material for the students in that community, and should be utilized instead of or in addition to references and sources in this guide.

Reference Materials Included in This Guide

Life in a rapidly changing culture is better understood if the student can identify with a person living through such a change. For this reason, the case study based upon the first hand accounts of Jomo Kenyatta and Mugo Gatheru, as they grow up within the traditions of the ethnic group, is helpful.

These materials, however, must be viewed within their limitations as well as their strengths. Was the man whose experiences are recounted typical of all young Africans in the changing world of the 20th century? In fact, can any one person be considered "typical," in dealing with the variety of cultures that together make up Africa South of the Sahara? This warning particularly applies to attempts to draw generalizations for all African tribesmen from an indepth look at the Kikuyu.

Examination of the statements made by various interested parties in the case of the Mau Mau uprisings provides an exercise in the detection of bias. The same material adds a facet of relevance to this guide, in view of the turbulence within our own society today. Pertinent understandings from the syllabus are presented as long range informational outcomes of the case study of the Kikuyu.

Another type of intellectual activity can be found in the "mystery story" approach to the origins of Zimbabwe. Here both readings and transparencies provide evidence from which students can build and test hypotheses.

The latter part of the guide is arranged as a reference section, in the order of the understandings found in Topics 2 and 3 of the syllabus.

- related understandings are grouped together.
- questions suggest direction of inquiry.
- pertinent reading selections, diagrams, maps and drawings follow each understanding.

The annotated bibliography which concludes this guide is separated into teacher-reference and student-use sections. Most items are currently in print or are easily available through regional libraries. The bibliography provides opportunity for depth study in the schools in which these topics are given extended treatment.

Other media available from commercial suppliers are suggested at appropriate places in the guide. It should be noted that no attempt has been made to build an all-inclusive multimedia listing, since changes in available items are so rapid. The specific films, transparencies, and similar media listed should be regarded, then, as only a sampling. There is no endorsement of the items mentioned.

HOW TO USE THIS GUIDE

As has been true with other teaching guides in the revised social studies sequence, this publication should be considered a teacher resource. *Under no circumstances should the guide be used as a student text or student book of readings.*

A careful self briefing concerning the pertinent topics (2 and 3) in the ninth grade syllabus as well as this guide is important for the teacher before he attempts to use material in this guide.

- Study the organization of this guide in relation to the topics, Africa, South of the Sahara: Land and People, and Africa, South of the Sahara: Historic Trends
- Understand the focus of this examination of Africa South of the Sahara: the effects of urbanization upon traditional cultures
- Become familiar with the specific reference materials included in the guide

Teachers are encouraged to use any of the reference materials in a variety of ways:

- Have a student or several students read passages, or study pictorial materials for class discussion
- Tape spoken accounts of some of the reading selections
- Produce overhead transparencies from the graphic entries

To expedite such productions, the graphic selections particularly adaptable for transparencies have been included in a separate packet which will be mailed with this volume. However, the composite picture of the transparency overlays is bound in the guide at the appropriate place.

Using Case Study Material

The case study is a useful device in teaching several of the subtopics concerning Africa yesterday and today. By providing the student with different kinds of data upon which to build and test hypotheses, such a study encourages an inductive approach to the learning process.

In some instances the case study is best used an an introductory step with subsequent testing of generalizations derived from the initial investigation. Case studies may also be used as supportive, reinforcing learning from other types of investigation.

Materials for a study of the Kikuyu and for an analysis of the iron age culture at Zimbabwe are included in this guide. It should be noted in reviewing the source materials that a complete case study "package," including such steps as identification of theme and determination of procedures, has not been spelled out. Much of this planning must be tailored in terms of the students in the class. Some of the discussion of case studies below, however, may assist the teacher in this structuring, whether he chooses to use a case built from materials in this guide, or from other data.

Any case study is organized around a central theme, which, in effect, defines the reason for using the case study as a device. In the spirit of inquiry, however, the theme is part of the teacher's planning; generally speaking, the case loses much of its novelty and interest to students, when the reason for study is announced in advance. Many students, of course, will identify the theme before the study is completed; it is hoped that it will ultimately become apparent to all. In planning for the case study as well as in selecting the theme, the teacher should consider the relevance of the case to other similar events or phenomena. Although students should learn not to generalize from one set of data, it is the "average" case as opposed to the "exceptional or unusual" which will be useful in this learning process.

Important criteria in the selection of material to be used by students in a case study include:

- availability of data from a variety of sources, both primary and secondary
- inclusion of materials offering contradictory evidence
- relevance of data to the central theme, rather than just to the general subject itself: to life in a traditional culture rather than to life in Africa in general, for example
- suitability of data to interest and learning level of students concerned
- variety of form of evidence and data: statistical; pictorial, including slides, photos, films, cartoons, sketches, maps, graphs; first hand accounts from diaries, letters, interviews; documents; speeches (may need editing as to length, difficulty); records, tapes, other audio devices

In planning for the use of the case, the teacher must be guided by the degree to which his students are self-directed and able to handle the mass of evidence with which they will be confronted.

Several teachers who have used case studies made these suggestions concerning decisions the teacher needs to make:

- General organization of the case around the theme, for example: chronological vs. topical;? "macro" or "micro," the whole or the part?
- Class structure for the study, for example: involvement of class as a whole vs. small group concentration; group concentration upon parallel investigation vs. diverse investigations; individual research of subtopics
- Initiatory procedures, for example—
  - projection of a selected set of visual cues such as some pictures from National Geographic or other sources of the land of the Kikuyu, with some general questions to promote discussion of "what this is all about."
  - reading of contradictory evidence such as the statement on the Mau Mau, with student discussion defining directions of future inquiry
  - use of a single visual or auditory cue related to the central theme with class discussion of a variety of implications, or of specific items

Student and teacher would participate in decisions concerning these steps; the role of the student should be defined in terms of his experience in dealing with this type of study.

- Student discussion leading to formulation of hypotheses, after a variety of data has been examined
- Class and individual work with data: gathering, classifying, testing for validity in the light of contradictory evidence, evaluating relevance with reference to the hypotheses, examining for bias
- Teacher and student provisions for summarizing and evaluative procedures: is there sufficient data to support the hypotheses;? can generalizations be made upon evidence in this one case alone?

It is important that all students be included in the generalizing stages of the study. In addition, much is to be gained from class discussion concerning effectiveness of the various techniques used in analyzing the case.

Transparency Production

These transparencies are designed to be reproduced in black by any Thermofax machine. Cardboard mounts should be purchased for all base transparencies so that the overlays may be attached to the mount. Care should be taken so that the registration points of the transparency match up with the mount. It is advisable that the person making the transparencies be careful to start each overlay with the same margins as the base transparency or otherwise some trimming will be necessary. Unfortunately, because of the "creep" of the Thermofax, the registration points of the transparencies and the mount will not match completely. It is best to have the registration points match up on the top.

These transparencies may be used without coloring them. However, it may be helpful to students if there is a judicious use of color. It is recommended that permanent (Dri-Mark item 600 is excellent) coloring be used.

THE FOCUS—AFRICA TODAY

Until recently the average American typically viewed Africa in rather simple terms. Distortions concerning extremes of climate, richness of mineral resources and underdevelopment of agricultural potential were likely to vie with a picture of abundant exotic wild game as typifying the vastness of Africa south of the Sahara. At most, 20th century Africa was described in political terms, listing the names of countries emerging from domination by various European powers. There was general ignorance or ignoring of the vibrant dynamic aspects of the African scene. Such a static viewpoint has made more difficult the task of understanding the complexities resulting when diverse traditional societies are confronted by the widespread restive spirit of change which has stemmed in part from the successful revolt against European imperialism.

This section of the guide is intended to give perspective concerning Africa in change. Some of the references and the quoted passages may be useful in helping students reach such understandings as INCREASING URBANIZATION WAS AT THE SAME TIME A CREATOR AND A DESTROYER OF AFRICAN UNITY. (page 27 of the syllabus for social studies 9) and MANY OF AFRICA'S PROBLEMS TODAY ARE CAUSED BY THE "REVOLUTION OF RISING EXPECTATIONS."

The chief reason, however, for assembling the materials in this section was to illustrate how such concepts as "urbanization," "social change," and "cultural diffusion," as they apply to today's Africa South of the Sahara, can be understood.

All over the continent of Africa today modern cities have sprung up; often the African is less at home in them than his European counterpart. An example of this rapid urban growth can be seen from these figures from the United Nations' *Report on the World Social Situation* (1957:114) which show that the number of people living in cities of over 100,000 increased from 1.4 million in 1900 to 10.2 million in 1950. Of the twenty-nine cities south of the Sahara listed, some have more than doubled their population within a generation. This is part of the trend toward industrial development in the urban centers and the migration from the countryside in the shift of workers from agriculture to industry and commerce. Although the *U.N. Economic Survey of Africa Since 1950* (p. 14) shows only one country in Africa south of the Sahara—the Republic of South Africa—with an urban population of more than 10% of its total population, definitions of urbanization differ. Other publications indicate that 25% of the population of Senegal is urbanized, and an increasing proportion of the population of countries such as Ghana lives in towns with populations of more than 5,000.

For the young African man or woman who has chosen to move to the city to look for a job, there are problems which must be faced. Many migrants have come with only the background of their tribal upbringing and education to find grave limitations on jobs and housing available to them. At the same time the migrant has to face patterns of relationship, paid employment, and entertainment unknown in the village, as well as extremes of poverty and affluence. Even for those with an orientation of "Western" education, there is an uneasiness in the initial months; Mugo Gatheru describes it vividly in *Child of Two Worlds*:

> "City life was very peculiar[1] to me. It was fast, impersonal, insecure. Everybody was busy, aggressive, and for himself. Later on I found out that to get along in the city, I had to act as the city dwellers did. Did I imitate them unconsciously or as a means to an end? The answer is perhaps a combination of the two.
>
> "Psychologically, I felt a changed man. My language and way of viewing things were very different from what they used to be when I was tending goats and sheep, and, of course, very different from my school life.
>
> "I tried very hard to adjust myself to this crazy urban world. It was, I thought, very spectacular. The more I lived in it, the more I found new, fascinating, and challenging things to overcome. It was a *dynamic* world."
>
> (Gatheru, p. 75)

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Many descriptions of an African city can be found in the literature; one of the most vivid perhaps is to be found in *Child of Two Worlds*. (See transparency K).

> "The city of Nairobi was divided into several different locations according to the different races which were living in it. The Europeans occupied the best sections...; the Asians occupied the second best... The Africans occupied the poor third.
>
> "In the African locations there were poor lights on the streets. Library facilities and social halls were ill-equipped. Public lavatories were very, very, dirty.
>
> "In the African houses there were no lights, water supplies, or gas for cooking. The Africans used paraffin or kerosene oil lamps, charcoal fires for cooking, and water drawn in tins or emptied oil drums.
>
> "In each African location there was a water tap where long queues of people lined up with their tins and drums. If you wanted to cook a quick meal it was impossible unless you had some spare water in the house.
>
> "Like public lavatories, one water centre served about one thousand people and was open only three times a day. You could see three or four columns of queues around one centre.
>
> "In all houses in every African location, rooms were very small and overcrowded. Some people would sleep on the floor without mattresses except for a few blankets and sheets. Old sacks once used for sugar or flour were used as mattresses. There were no nurseries for the African children and no secondary schools.
>
> "The only government primary school for Africans in the entire

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[1] Copyright © 1965 by R. Mugo Gatheru. From *Child of Two Worlds* by R. Mugo Gatheru. Reprinted by permission of Frederick A. Praeger, Inc.

city, although we formed more than half of the city's population, was not well equipped. For example, there were no library and no laboratory for experiments, although pupils did not leave until the ages of fifteen or sixteen; tools in the carpentry shop were inadequate; classes were overcrowded. Sport facilities were insufficient with only two footballs for the *whole school*. There were only one globe and one map for the geography classes, and these were kept in the office of the headmaster and were given out only when demanded by the geography teachers. Above all—the school was under-staffed.

"Playgrounds and cinemas for the African children were non-existent.

"Roads and streets were dirty, muddy, and during the dry seasons extremely dusty. In the city there were beautiful restaurants, hotels, and bars, but for the use by the Europeans only.

"One of the most obvious, and indeed one of the most important, reasons for the poor living conditions of the Africans was the curious disparity in the rates of pay between the races. I found that the Africans working in the city, whether clerks or labourers, skilled or unskilled, were getting less wages and salaries than their European and Asian counterparts. I discovered to my utter amazement and horror that an African with a first class Bachelor of Science degree was getting about £15 per month, while an Asian with a senior Cambridge school certificate equivalent to the present Ordinary Level of the General Certificate of Education, was getting £30 per month, and a European with a London University matriculation certificate was getting from £45 to £50 per month.

"Poor rates of pay meant that Africans were unable to buy their own houses or improve those which they rented. In this context it should be remembered that each African, whether he was employed or not, had to pay a 'poll' tax, and was liable to arrest and imprisonment if he was found in Nairobi looking for a job without paying this tax. Yet without the job, he could not pay the tax! A confusingly vicious circle." (Gatheru, pp. 75-79)

****

The picture of South Africa, the Copper Belt, and the mining and manufacturing areas of West Africa is still a different one, for migrant labor is basic to these economies.

In Southern Africa many men travel a thousand miles or more to take jobs in the mines where half their lives are spent in the bowels of the earth. Most of the other half is spent in company quarters where as many as twenty or thirty men may share a room with a minimum of conveniences. Wages are poor and life becomes a mere existence away from family and ethnic group until, at the end of a year or two, frustrated and resentful, they return to their own homes in rural areas.

Teachers may wish to use one of the selections included in the next few pages, or one cited below, to develop the image of the (young) African going to the city where he may be able to create a new life for himself or be broken in the attempt.

Drachler, Jacob, ed. *African Heritage*. "Aboard an African Train" by Alfred Hutchinson. pp. 107-117. (Trip on a train with migrant miners.)

"Trying to Beat the Odds", reprinted in *From Tribe to Town: Problems of Adjustment*, edited by Leon Clark, pp. 11-15.

Busia, K.A. *Life in an African City*. pp. 832-836. (From Stavrianos readings.)

Laye, Camara. *The Dark Child*. Noonday Press. 1954. pp. 137-149.

Gatheru, Mugo. *Child of Two Worlds*. "Chapter VII - Pass system in Nairobi".

Paton, Alan. *Cry the Beloved Country*. Johannesburg. pp. 17-19; 35-37; 52-53; 56-57.

"Life in a Copperbelt Town", reprinted in *Through African Eyes, Vol. II, From Tribe to Town*, edited by Leon Clark.

Reference for Teachers

Lloyd, P.C. *Africa in Social Change*. Baltimore. Penguin Books. 1967. Penguin African Library.

"The African"[2]

"It was a very wet day at the beginning of the rainy season when my father, Miss Schwartz (who had recently returned from furlough in the United States) and I climbed aboard the lorry which was to take me on my first journey away from the village where I was born and which had thus far contained my entire experience of life. My friends and relatives all gathered to see me off, and my mother's eyes shone with pride and her voice shrilled with excitement as she and my father enlarged to the company on the future they saw ahead of me. Strong muscles glistened in the driving rain. I maneuvered my solitary soap box of luggage into such a position on the floor of the crowded lorry as would enable my father to sit on it in relative dryness and comfort during the journey, and then squatted on the tailboard to exchange final farewells with the chattering group on the muddy roadside. I suddenly realized to what extent I had now become the focus of hopes and ambitions of practically everyone in my village. There was now more than envy of my good fortune. In my departure for secondary schooling in Sagresa, Lokko saw both a recognition of its own growing importance and an opportunity to accelerate still further that growth. More, much more, than good wishes was going with me. Everything that could be done by way of ritual and ceremony to assure the success of the venture on which I was now launching had been done. If some of the ritual was non-Christian, this was my people's way of splitting the risks.

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[2] From *The African* by William Conton. Copyright (c) 1960 by William Conton. Reprinted by permission of The New American Library, Inc., New York.

"The lorry driver and his numerous assistants finished their ministrations under the bonnet, and the engine sprang suddenly, noisily, and smokily into life. Feeling very far from tears, and elated with excitement, I saw Miss Schwartz put her head round the side of the driver's cab (she was traveling first-class). I heard her say, with a smile almost as pleased and happy as mine must have been, "You're on your way, Tom Brown!" My father and I exchanged final shouted remarks with the others on the road, the gears grated, the lorry lurched and lumbered wheezily off; and distance, dust, and exhaust smoke soon swallowed up the little group which to me represented home, love, security.

"I do not remember very much about the journey itself, except that at one point the road ran parallel to a railway line for a few hundred yards and, to my great delight, I caught my first glimpse of a train. My first sight of the snorting, sparking, clanking engine and its short crocodile of swaying carriages whistling along the shining track was a token of wonders yet to come. I must have gaped and goggled at it quite unrestrainedly, for my interest in it provoked a stream of information—most of it, I later found completely inaccurate—about railways and how they worked. Then suddenly the rattling and bouncing ceased, the red road turned black, and the lorry shook off its cloak of dust. It ran humming along now, down a steep slope to a little bridge across a stream, and then up the other side of the gorge. Halfway up, the note of its engine, which had gradually been dropping down the scale, coughed out, brakes were hastily applied, and we all had to get out and walk up the rest of the slope, while our vehicle dragged its lightened bulk up in front of us. At the top we clambered aboard again and resumed our journey, and soon afterward the closing gaps between the enormous houses which receded from my view told me that we were entering the capital. In a few minutes we were outside the mission house, and I was forced to give all my attention to the task of unloading Miss Schwartz's luggage, my father's, and my own.

"I was soon an interested bystander at an interpreted interview between my father and the general superintendent of the mission. I learned that I was to be prepared during the course of the next few months to sit the entrance examination to one of the secondary schools in Sagresa. If successful, as everyone seemed confident, I would be, I was to enter the school as a boarder. My father appeared to be highly satisfied with these plans. He thanked the missionary profusely for his kindness, presenting him with the gifts we had brought down specially from our village for this moment—an enclosed basket containing three live fowls, and an open one containing a generous and varied collection of fresh fruit. These gifts were received with a warmth of gratitude to match my father's, and we were then shown the cupboard under the staircase where I was to sleep and keep all my belongings (a considerable improvement, I realized at once, on the open veranda corner I had used in the missionary bungalow at Lokko). Having bundled my sleeping mat and my box into my snug little boudoir, I went out with my father to have my first good look at Sagresa.

"My recollection of that first walk through those crowded streets is confused. One or two impressions persist—of large numbers of people in the markets, most of them speaking a language which was neither English or Hausa. The houses were mostly made of stone or wood, many of them appearing to have a kind of enclosed veranda running along the front of the first floor. There appeared to be a fair number of white faces to be seen behind the counters of shops and the windscreens of cars. I had not yet learned to distinquish between the Syrian and the European white faces, so I was much impressed at the enlarged opportunities I imagined I would have of listening to and learning good English—to me then the very purpose of existence....

"Next day I said good-by to my father and watched the lorry carry him away, with a lot of noisy hooting, down narrow Prince Henry Street and away toward the long brown dusty road. I suddenly realized as the lorry disappeared round a corner that that road was now my only visible link with my village. I felt more exhilarated than anything else at the thought. Rather than return to the mission house immediately, I decided to take advantage of this new and stimulating sense of personal freedom by exploring Sagresa and its vicinity on my own.

"I first discovered a vast building with thick walls on the shore, and guessed from the soldiers standing at the gates, in uniforms of storybook splendor, that this was where the Governor himself must live. I went as close as I dared to the forbidding cannon guarding the walls, approached one of the sentries, and looked admiringly at the shining rifle he carried. I had read a lot about guns, and had seen many homemade hunting guns in the village. Something in the sentry's face prompted me to speak to him in Hausa, and to my great delight, I found he was of my tribe. Without moving his head or body, and in low undertones, he asked me what village I was from, and what I was doing alone so far from home; and in return he answered my eager questions. Had he ever fought in a war?—No. Had any of the other soldiers?—No. Were many of them Hausas?—Yes, but only when they were off duty.

"And with that I had to be content. But my pleasure at finding one of my own people in what was for me a completely new world was proof that below all my excitement, nostalgia and homesickness were merely lying dormant, awaiting a convenient opportunity to assert themselves. Later, of course, I found many others of my tongue in Sagresa, but the Governor's soldiers never lost their place in my affections as both my first heroes and my first friends, in a town big and strange from anything I had known before....

"The first person I saw as I re-entered the back compound of the mission house was my father. His lorry had skidded into a tree when one of the tires had blown out. The terrified but unhurt driver had promptly abandoned his vehicle and passengers to their fate and disappeared into the bush. There being no other driver among the passengers, they all had to make their way back to town as best they could. My father had been able to stop and board another lorry traveling to Sagresa. Since it was too late by then to expect to obtain long-distance transport out of town, he would be forced to keep me out of my cupboard for another night, he said.

"It was the first time my father had ever suggested that my giving up any of my comfort or sacrificing my convenience for him was a matter even worthy of comment, and I saw that a new relationship was beginning to develop between us. Hitherto, contact between my father and myself had been of the very slightest. We might not exchange words for days on end, except for the orders he would give me while I was working, and it was my mother to whom I had been trained to look for parental guidance and tutelage. The fact that my father had more children than my mother only partly accounted for this difference in relationship. I fancy it was also partly due to the inherited tradition among our men folk that, until such time as the Dapo secret society had performed its task of turning the boy into the man, the distinction between the two must not be blurred by unnecessary contact. When I went into the Dapo groves later I began to appreciate the wisdom of this view.

"That second evening in Sagresa, however, which my father and I were spending together more by chance than anything else, I felt that he came nearer to carrying on a conversation with me than he had ever done before. The mission house cook, who had been instructed to make sure we were fed after the missionaries had had their supper, spoke Hausa; so we three sat together under the stars in one corner of the back compound after supper and talked—or at least the two men talked and I listened, for the most part. But now and again my father would ask me a question as to how I felt about being in Sagresa alone, or about my studies; and I knew that back at home my presence would not have been tolerated in the company of my father and another adult, must less would my talking have been encouraged.

"It was that quiet conversation that brought home to me more strongly than anything else could have done, I suppose, the great changes which this launching out of mine was going to affect in my home. I realized, with feelings of embarrassment, that already, before even entering secondary school, I had learned much more than either of my parents ever had or would; and that this fact, which might appear now superficially to be closing the gap between my father and me, was in fact widening it in every important respect."
(Conton, pp. 16-23.)

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Patterns of Change: Rural to Urban Setting

Perhaps it will help to establish a perspective for looking at the transition from the traditional agricultural society to the present urban culture if we categorize some of the major patterns of change. Guy Hunter in *The New Societies of Tropical Africa* (pages 73-83) uses these major categories to identify the changes:

(1) a rational or scientific explanation for events rather than the former belief in the influence of spiritual powers or magic
(2) establishing new roles in society outside the family relationship
(3) a changing status of women—securing an education or a job away from the family unit

(4) attitude toward work as the means to achieve a specific goal
(5) contrast between a commercial economy and land as the basis of security
(6) use of money as a standard of value
(7) fundamental changes in personal life including a monogamous pattern of marriage and a nuclear family.

Most Westerners accept the rational or scientific explanation of natural phenomena, but Africans are only beginning to accept these explanations; superstition and magic are slow to disappear in any society. One powerful influence for change may be the Home Economics teacher in the local school who tries to instill in her students scientific attitudes toward health and family care. *A Handbook for Teachers of Home Economics* by R. Omosunlola Johnston published in Nigeria includes a list of local superstitions which, among others, the teacher might try to eradicate.

"2. Many people believe that[3] if children are allowed to eat eggs they will grow up to be thieves.

"4. Pregnant women should not go out in the evenings. If this cannot be avoided they should carry a pair of scissors or a penknife, or any other dangerous object with them.

"6. A healthy person should not be afraid of associating with people suffering from infectious diseases, for infectious diseases have a way of knowing those who avoid being infected, and they attack only those people.

"7. Some children's hair should not be cut or combed until a certain period when the goddess Dada will approve of it. This is usually after sacrifices have been offered to and accepted by her.

"8. One should not chew chewing sticks at night, (which really amounts to saying that one should not clean one's teeth before going to bed.)

"10. Farmers should not wash their hands before eating, for by washing the soil off their hands, they wash away the fertility of the soil.

"11. A widow should not bathe, plait her hair or change her garments for 40 days after her husband's death.

"12. The taste and flavour of food are washed away if the cooking pot is washed every time it is empty."

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The new roles of civil servant, manager, or trade unionist require responsibilities and relationships which have hitherto been unfamiliar to the African whose culture carefully defined his behavior in his family and tribal roles. In the traditional setting, authority lay primarily with age as opposed to technical skill or seniority in employment; such bases as the latter are often difficult for the African to understand.

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[3] Copyright 1966 by R. Omosunlola Johnston. From *A Handbook for Teachers of Home Economics*. Reprinted by permission of Macmillan and Company (Nigeria) Limited. p. 94

Women and the Family

African women have long been accorded a position of respect and responsibility within their cultures; but relatively few have achieved an advanced education. Throughout most of Africa, educational opportunities for women have fallen far behind those for men. For these few, opportunities for advancement are often far more numerous than for their male counterparts. For the educated woman, however, opportunities for marriage are limited; at the University of Ibadan young women undergraduates are usually courted by older civil servants who desire a wife who will be able to furnish a home and entertain guests in a manner appropriate to their status. Young undergraduate men often complain about the airs and manners of these girls and usually prefer a girl with less education. However, the man who marries young—often before going abroad to study—may send his wife to a domestic science course to learn to cope with entertaining his friends.

Today most women who are educated or trained with a particular skill are employed outside their homes. Some husbands want their wives to supplement their income; some women feel an obligation to repay their education by training younger relatives. Then, too, there are the pressures of a society which needs their skills. Just as these changes have affected women's role in the Western world, so also in Africa. Many of the traditional responsibilities of a wife and mother must then be assumed by others, usually servants.

Students may analyze some selections from Hall, *Tell Me Josephine,* Simon and Shuster, 1964, to answer such questions as those listed below. Although this book is out of print, excerpts are reprinted in Burke, *Africa Selected Readings,* Houghton Mifflin, 1969, pp. 236-239; Clark, *From Tribe to Town,* Praeger, 1969, pp. 16-25; Hughes, *An African Treasury,* "African Lonely Hearts," Pyramid, 1960, pp. 82-84; and Nolen, *Africa is People,* Dutton, 1967, pp. 113-119.

- What changes in the role of women might be expected in families moving from the rural to the urban setting?
- How do these changes in role affect the picture of the "ideal wife" that a young man might seek?
- How do these changes affect the traditional attitudes toward education for women?

The Working Man

One of the most difficult aspects of holding a job for the African new to the city was the requirement that he work "All day every day." For the African whose livelihood has always depended on the land, the insecurity of a job that may not continue arouses great fears. At the same time new status symbols become evident; material possessions, education, and social status replace the land and the number of wives as the things a man covets.

Africans have often been accused by Westerners of having no economic sense, since they are often quite willing to exchange a beast for something like a bicycle when they would be unwilling to sell it for twice that value in money. Yet within the context of their own culture each item has its own value in relation to its use in the society. The idea of buying when or where the price is favorable is found among most groups though it must be recognized that money does not play the same role in African rural economies as it does in a Western money-oriented one; in fact, in many African cultures a single all-purpose money is absent.

Urban life tends to force the family to become a nuclear unit because of crowded living conditions in the cities; the stronger Western influence found there also tends to strengthen the monogamous pattern where husband and wife develop a much more personal relationship toward each other than was possible in the polygynous society in the rural areas. Educated young men tend to place greater emphasis on companionship than on consolidating family ties when they choose a wife.

There is also to be found the Western emphasis on individual freedom in the towns and cities where a man (or woman) is free to develop his abilities along new lines, and to choose the type of work, his wife, his friends, and his residence. There is a growing tendency also to lessen many of the ties which bound the man to his relatives and to avoid many of the demands they may make on him in the city, although he may cling to tribal ideas and tribal associations. By contrast, in the rural areas the role prescribed by tribal custom takes note of this individual development while carefully defining his roles in relation to each member of the society. While there was security in this type of relationship, the system exacted its obligations as well. It is not surprising that among the youth particularly the former is a strong pull.

Students can analyze this conflict in roles, using a selection such as that of the man with the house on the bus stop from *Tell Me, Josephine* cited in *Through African Eyes, Vol. II*, pp. 23-24, (Clark). For those who have a copy of *Tell Me, Josephine,* (now out of print) the selection on pp. 91-92 is also useful.

The ties of family and clan have been strong in African ethnic groups where each person's position in society is very carefully determined by his membership in both his family and his age-grade. His individual interests and desires must be secondary to the welfare of the group. In fact, among the Kikuyu, it is only after a man's son or daughter enters adolescence that he is considered mature enough to participate in the tribal government. His experience as a parent provides him the opportunity to show his ability to deal justly with other people. As his own family increases in size through the years his wisdom and experience increase along with his stature and influence in the tribe.

Most of the African tribal societies practice polygyny, a system in which a man may have as many wives as he can support. There is no place in the traditional society for an unmarried woman. Her responsibilities to her husband and group place her in a role of respect particularly after she has borne children. She is entitled to her own hut and her own fields to cultivate. Both young men and women are free to make their own choice of marriage partner, but, once married, are bound to their kinfolk by social as well as economic ties.

Religion is integrated with the whole pattern of life for the African; there seems to be a common belief in a Supreme Deity and Creator of all things who is the source of all power and energy. Because man cannot wholly conceive of such a god who is beyond the reach of any man, there are lesser gods who serve as intermediaries and give rise to polytheism. In many groups the chief of the ethnic group is the representative of the ancestors; as such his authority is enhanced. Throughout their religious observances there is a strong dependence on ritual and spiritual powers—belief that man is unable to deal with life without the supernatural aid. In the Kikuyu ethnic group, among others, this may take the form of ritual sacrifice; the spirits of the ancestors and of nature also play a significant role.

Traditional education prepared each member for his role throughout life in this very complex society. At each stage, education was eminently practical in preparing the child for those things he was then capable of doing within the society; at no time was he detached from his parents and forced to develop a separate loyalty. Much time was spent with children of his age-group especially when the time arrived for their initiation rites. The result was a loyalty to the age grade that was second only to the family allegiance. Jomo Kenyatta vividly describes tribal education among the Kikuyu.

Admittedly this is not a classic pattern of education, yet the goal is ultimately the same as that which Western societies claim for their systems—to prepare the child to be a happy, contributing, and well-adjusted member of his society.

CASE STUDY: THE KIKUYU[4]

As suggested in the tentative syllabus on page 17, teachers may desire to choose a specific ethnic group to develop the understanding—ETHNIC PARTICULARISM (TRIBALISM) IS A KEY TO AN UNDERSTANDING OF AFRICAN CULTURAL TRADITIONS AND THE DEVELOPMENT OF AFRICAN SOCIETIES. Such a technique will serve both as a motivating device and as a base to which to tie later elements of the study of Africa south of the Sahara. By studying a specific group in some depth, students will find many aspects of tribal life that would be common to most African ethnic groups. Certain ideas and patterns of traditional life found in this study will also be useful for transference to other traditional cultures to be found in later units of the course. At this point, the teacher may want to refer again to the major patterns of change from the traditional to the urban culture found earlier in this handbook; many of these characteristics and changes can be drawn from a detailed study of an ethnic group—in this case the Kikuyu.

To develop the understanding, the teacher may find the following questions useful:

- What do these accounts tell you about the Kikuyu family? Who were the members? What responsibilities did they have?
- Why did they practice polygyny? What benefits did it offer to a traditional Kikuyu family?
- What were the religious beliefs and practices of the traditional Kikuyu? What did Mugo's father want him to become some day? Why?
- What was the traditional education and training for Kikuyu children? Who were the teachers? What was its purpose? Did it accomplish this?
- Why did some people want their children to attend school? Why was it so difficult to attend school? What conflicts were there between the traditional education and education at the mission school?

The teacher may wish to choose another ethnic group more familiar to him through his own reading and background, or one currently important in African affairs such as the Ibo, Hausa, Yoruba, or Fulani of Nigeria where tribal loyalty and rivalry have been playing a significant role in national affairs, or an ethnic group in one of the French-speaking areas of Africa.

The study of the ethnic group might be organized around the life of an individual growing up in the traditional culture from which the teacher can then draw those aspects of tribalism which he wishes to emphasize, or if the material available is of a less personal nature, specific structure, customs, and traditions may be investigated. Because of the technical nature of much of this material, the teacher will want to choose carefully the material for his students to use.

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[4] Spelling of this ethnic group is also given as "Gikuyu." Note that Kenyatta's spelling (starting on p. 33) has been changed for use in this book.

Other understandings which may be developed through the case study include:

THE LATTER PART OF THE NINETEENTH CENTURY SAW A CHANGED FORM OF EUROPEAN PENETRATION. (Syllabus, page 25.)

and

AFRICAN OPPOSITION TO EUROPEAN RULE WAS TYPICAL OF ANY [TRADITIONAL][5] SOCIETY, RESENTFUL OF THE DISRUPTION OF ITS WAY OF LIFE AND THE IMPOSITION OF NEW ECONOMIC PATTERNS AND POLITICAL SYSTEMS. (Syllabus, page 26.)

The Kikuyu of Kenya

Of several ethnic groups described in the literature the Kikuyu have been chosen for this closer look. This is a group or tribe[6] of considerable size and importance in Eastern Africa; because of their efforts in the independence movement under the leadership of Jomo Kenyatta (President of Kenya in the 1960's) and the publicity given to the Mau Mau movement of the 1950's, they are perhaps more familiar to Americans than some other groups might be. This is a culture which has been in contact with Europe for the last three-quarters of a century, although the major thrust of settlement in the "White Highlands" occured shortly after World War I and was more pronounced after World War II. In addition, their traditional culture is carefully documented in material useful to the teacher and student.

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[5] Just as unfavorable overtones have been attached to the word tribe, similar shadings exist with respect to the word traditional. Conjured up often is the image of a static, unchanging society. Yet, as the extraordinary adaptation of the Indians of the American plains to the use of the horse indicates, such societies may be subject to rapid and far-reaching change. What must be stressed is the fact that most African societies deemed traditional in the syllabus are based upon subsistance agriculture, plus (to a limited extent) trading, fishing, hunting, and the like. When African farmers turned from subsistence agriculture to production of cash crops, such as coffee among the Baganda and Kikuyu, or cocoa among the Ashanti, they have become part of the cash economy. Therefore, it is clearly possible to surmise that the so-called traditional society refers to a declining portion of Africans who still remain largely beyond the reach of cash crops and the magnetic lure of increasingly industrialized cities.

[6] Used in its clear sense—that is in terms of a group of people claiming some form of kinship relation—tribe may appropriately be used. An ethnic group, in addition to purported kinship ties, shares such factors as language, common historical heritage, cultural traditions, patterns of child raising, means of livelihood, and the like. In a charitable sense, ethnic groups might be viewed as nations in the making. Certain African "tribes" are larger and more homogeneous than some classic western nations, such as Finland or several Baltic states. (The note about the Bakongo on page 17 backs up this point.)

Major portions of the material for the case study are taken from the following sources:

Gatheru, R. Mugo. *Child of Two Worlds*. Praeger. pp. 75-79; 19-20; 2-3; 5; 1-2; 9-11; 18-19; 20; 8; 19; 20; 6; 7; 27-31; 31-33; 35-37; 38-39; 40; 44; 49-50; 175-176.

Some reviewers of this guide thought teachers should be advised concerning Gatheru's bias in writing his book. They stated, "It can be a good example of an overstated, exaggerated case of raised expectations. It sounds more like a political statement, than a cool objective examination of a life in Nairobi 20 years ago or today." Teachers may wish to use contrasting passages in Gatheru's and Kenyatta's books, to have students analyze bias.

Kenyatta, Jomo. *Facing Mt. Kenya.* Random House. 1962. pp. 2; 41-47; 44-47.

President Kenyatta was the first and foremost African analyst of the customs of the Kikuyu, and, as President of Kenya he is vitally concerned with the development of Kenya's national unity, transcending ethnic differences.

Teachers may wish to use some of these excerpts from Kenyatta speeches to assess his role in establishing national unity. A number of Kenyatta's speeches are also available in his book *Harambee,* Oxford University Press, 1964.

At a public meeting at Nakaru in June, 1963:

"I would like to point out that the Government which is now in power is the government for the whole of Kenya. It is not just for those people who elected us. We shall care equally for those people who gave us their votes and those who did not. Those who do not agree with us have proper ways of making their views known. The Opposition is formally recognized in our national Constitution and can play a constructive role in nation-building.

....

"Where there has been racial hatred it must be ended. Where there has been tribal animosity it will be finished. We must not dwell upon the bitterness of the past. I have known my share of suffering but I am not anxious to remember it now. Rather let us look to the future, to a good new Kenya."

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In Nairobi, October 1963:

"Now we have a Constitution which will help us to build the new Kenya....

"It is not a Constitution for a tribal or racial group. It is a Constitition for Kenya and the Kenya future, so I want all citizens to look upon it as something which belongs to everybody who loves Kenya."

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Address to an East African women's group in Nairobi in April, 1964:

"In our part of Africa, we are demonstrating that the word Africanism embraces people of all tribal, racial, religious and ethnic origins. Our experience should be noted especially by South Africans. Let them come and see. Within a few months of independence we can show them the way to racial tolerance and cooperation."

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Radio broadcast in October, 1964:

"There have been murmurs here in Kenya about the part played by one set of people or another in the struggle for Uhuru[7]. There has been vindictive comment, and the finger of scorn has been pointed at some particular race, group, or tribe. All of this is unworthy of our future here."

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Colonial Kenya, by D. W. Oliver and F. M. Newman, includes source materials useful for this study also. Other brief sources are listed within the case study itself. The teacher will find it especially useful to read Chapter 13, "Conclusion" of *Facing Mt. Kenya* by Jomo Kenyatta to understand the traditional culture he will be dealing with.

The teacher may want to introduce the study of the Kikuyu by a short selection such as the following from *Child of Two Worlds* (pp. 19-20) to serve as a motivating device for students.

"Among the Kikuyu the young boys serve as shepherds and goatherds. My father left at dawn for the forest, and soon after my mother would call me, or if I was sleeping too soundly would shake me gently. Sometimes when I was very hard to wake she would shout loudly: 'Wake up Mugo! Stop sleeping so late like a European.'

"When my mother woke me in the morning I was trained to run first outside to the wash place and then to come back for my breakfast, a delicious stew of corn and beans and vegetables. Some of this would be saved and wrapped in a leaf for my lunch. And then I was off to herd the sheep and goats.

"Herding was, for us boys, great fun. We took the animals to the clearings in the forest and it was our job to see that they did not wander away and get lost, that no one stole them, and that no animals bothered them. We carried our 'ruthanju'—

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[7] freedom

the stick for herding sheep and goats—and some of the animals had bells on them. All of us had heard tales in the men's houses of leopards who might attack the animals and of Kipsigis thieves who sometimes appeared suddenly with their spears and said roughly as they drove the stolen goats away: 'Go home and don't speak or we'll spear you.' I never met a leopard, but twice some of our goats were stolen by the Kipsigis while I was shouting for my father from a tree which I had climbed. But these were just scattered, unpleasant incidents. Usually it was great fun—trying to ride the big billy-goat, Kiumu, that followed me around; playing 'retrieve' with the sheep-dog named Simba, 'the lion'; or tussling with the other boys who were herding near by.

"We boys were supposed to tend our animals and not to waste our time in playing. But we were like boys everywhere. When we saw a group of Kipsigis boys tending their goats in our area we would often gang up and rush upon them with our sticks and then the fight was on. Kipsigis boys were experts in wrestling.

"Amongst ourselves we sometimes played a game by dividing up into two groups, each chanting riddles at the others to be answered, or singing challenges to each other: 'Goats are ours! Sheep are ours! Sky is ours! Sun is ours! Dare you to fight!' And nothing was more thrilling than a good fight between our dogs. Sometimes we whiled the time away by making bows and arrows tipped with porcupine quill, challenging each other to shoot birds; or sometimes we prepared ingenious bird traps. All of these activities were frowned upon by our fathers, and occasionally a father would come upon us delinquents, shouting: 'Why did you let those goats scatter?' and sometimes whipping his youngster with a stick. There were times, too, when we went to sleep on a hot summer afternoon, and our fathers might come secretly upon us and box and cuff us.

"When the sun was going down we turned our way homeward and in the dusk we could hear the goat-bells tinkling as we brought the animals home, tired and hungry." (Gatheru, pp. 19-20)

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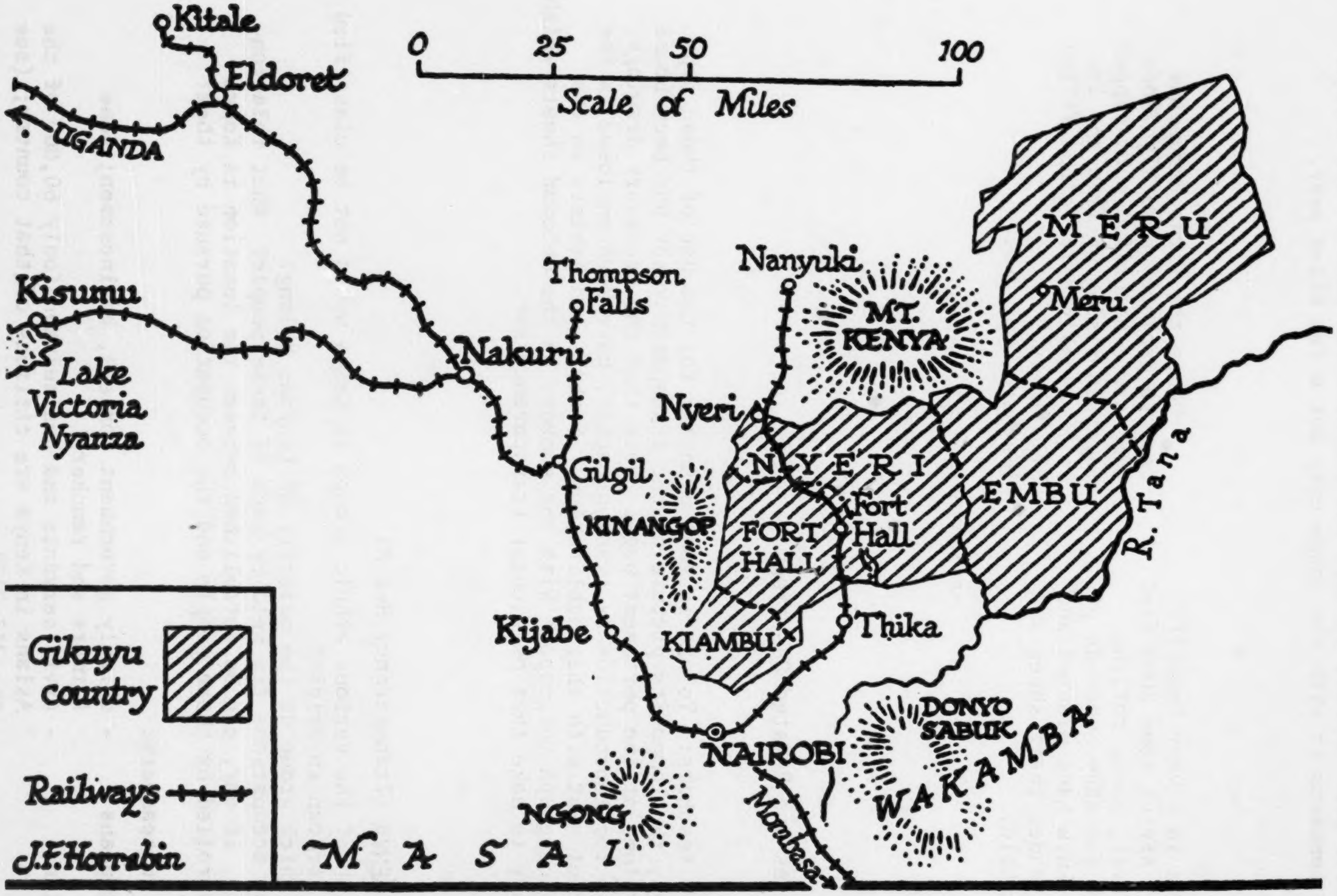
The following questions are intended to encourage discussion and bring out some feeling for a boy's responsibility in the society as well as the universal desire of children for fun and excitement.

What does life seem to be like for young Kikuyu boys? Do they seem to have more responsibilities than boys in other societies?

After locating the Kikuyu area of Kenya on a map, the teacher will wish to review the geography of that part of East Africa which includes the White Highlands of the plateau and the Rift Valley or, in fact, to teach it in relation to the study of the Kikuyu.



MAP OF THE GIKUYU COUNTRY [8]

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[8] From *Facing Mt. Kenya*, by Jomo Kenyatta. Reprinted by permission of Random House, Inc. All rights reserved under International and Pan American copyright conventions.

The Kikuyu territory is located in the highlands of central Kenya, south and east of Mount Kenya and to the east of the Rift Valley. A rail line runs north from Nairobi through the southwestern part of the Kikuyu country and connects it with the large city but a few miles away.

"We live in a very beautiful part of East Africa some 5000 feet above sea level, among rolling hills, where for many hundreds of years the Kikuyu have planted and reaped and tended their sheep and goats and cattle.

"When the first Europeans came to explore these highlands they saw a beautiful snow-capped mountain rising up from the low hills high into the cloud-filled blue skies."
(Gatheru, pp. 2-3.)

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Transparencies and Related Questions

Note to teachers: To aid in your planning for the use of these maps and diagrams, the composite picture of the transparency set has been bound into this volume at the pertinent page. Note that the necessary drawings, in full size for reproduction as transparencies, have been enclosed in the unbound packet sent with this publication. Numbers and letters on the composite photograph correspond with the numbers on the unbound sheets which are necessary to make that particular transparency set.

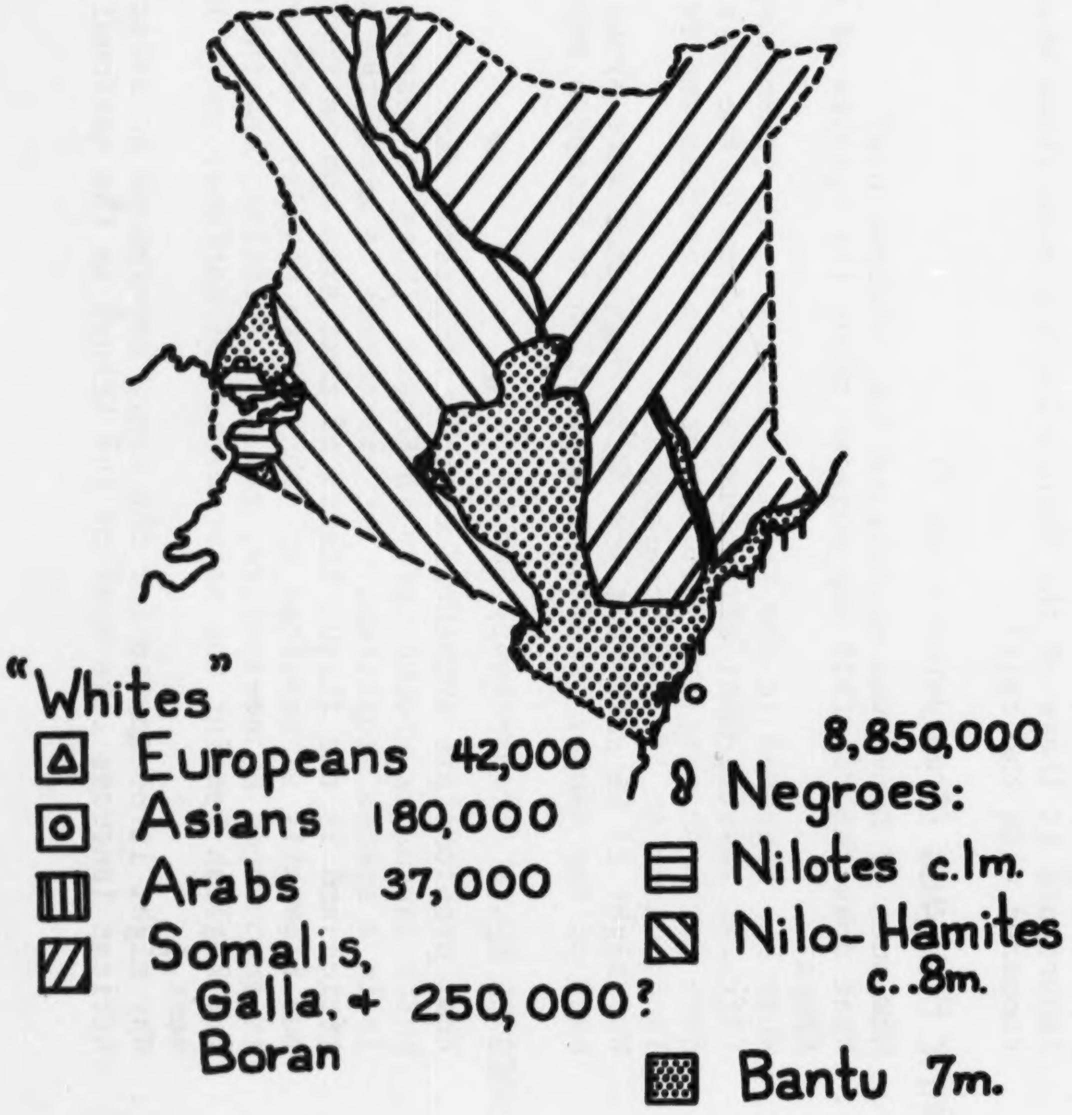
PEOPLES OF KENYA (Transparency Set A)

- Which of the various ethnic groups in Kenya would not be classified as African in origin?
- To which group do the majority of Kenyans belong?
- What occupations are held by each of these people? What relationship, if any, can be established between the location in Kenya controlled by these people and the occupation pursued by them?

(Note to teachers:

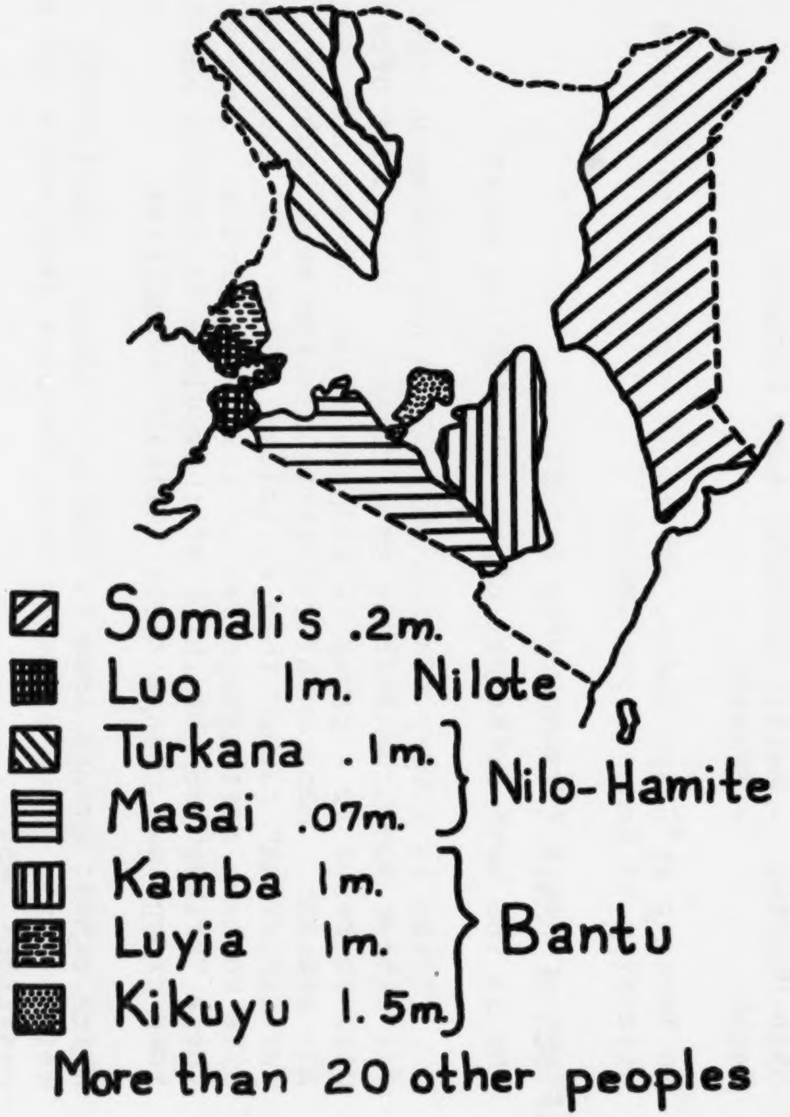
Europeans - chiefly government workers, businessmen; some farmers and ranchers
Asians - civil servants and businessmen (only 60,000 of the Asians in Kenya are citizens of that country; (see pp. 213-218)

PEOPLES OF KENYA



Use Base A; A-1; A-2

SEVEN KENYA 'TRIBES'



Use Base B; B-1; B-2; B-3

Arabs - traders
Somalis - herders
Nilotes - farmers
Nilo Hamites - mainly herders; some farmers
Bantu - farmers

- In looking at Kenya today, why is it important to analyze the diversity of Kenya's population?

SEVEN TRIBES OF KENYA (Transparency Set B)

- Why is the word *tribe* set off by punctuation marks?

Tribe is a very misused word which has become a label for either American Indians or Africans. It is most often used to refer to a group of peoples whose culture and language are similar. Many anthropologists use the term "ethnic particularism" rather than tribalism. Then too, many people like to have neat categories of tribes in Africa. Some of these "tribes" do not think of themselves as tribes; and too some groups may change their "tribal" identities.

- Which ethnic groups seem to dominate Kenya's population?
- Which ethnic group seems to have the best geographic and political position? Why?
- How many peoples or ethnic groups does Kenya have? What political importance is there of the Kikuyu-Luo big population when compared with the rest?

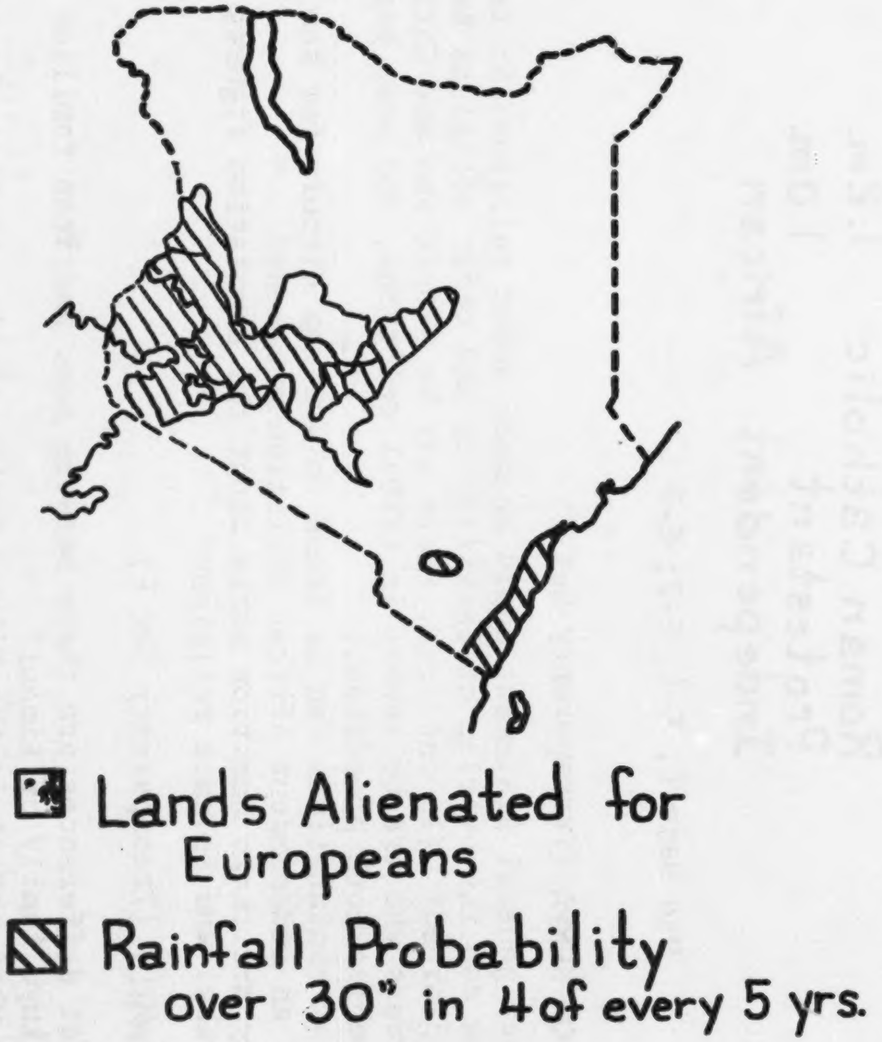
THE WHITE HIGHLANDS (Transparency Set C)

- How much of Kenya was restricted for European use?
- What does the rainfall map suggest about the climate of most of Kenya?
- What has happened to the White Highlands since independence? (African resettlement after purchase of farm by the Government. Some European settlers have become Kenya citizens and retain their lands under an African government.)
- Why might it be said that the White Highlands were symbolic of many of the causes of African opposition to European rule?

LANGUAGES OF KENYA (Transparency Set D)

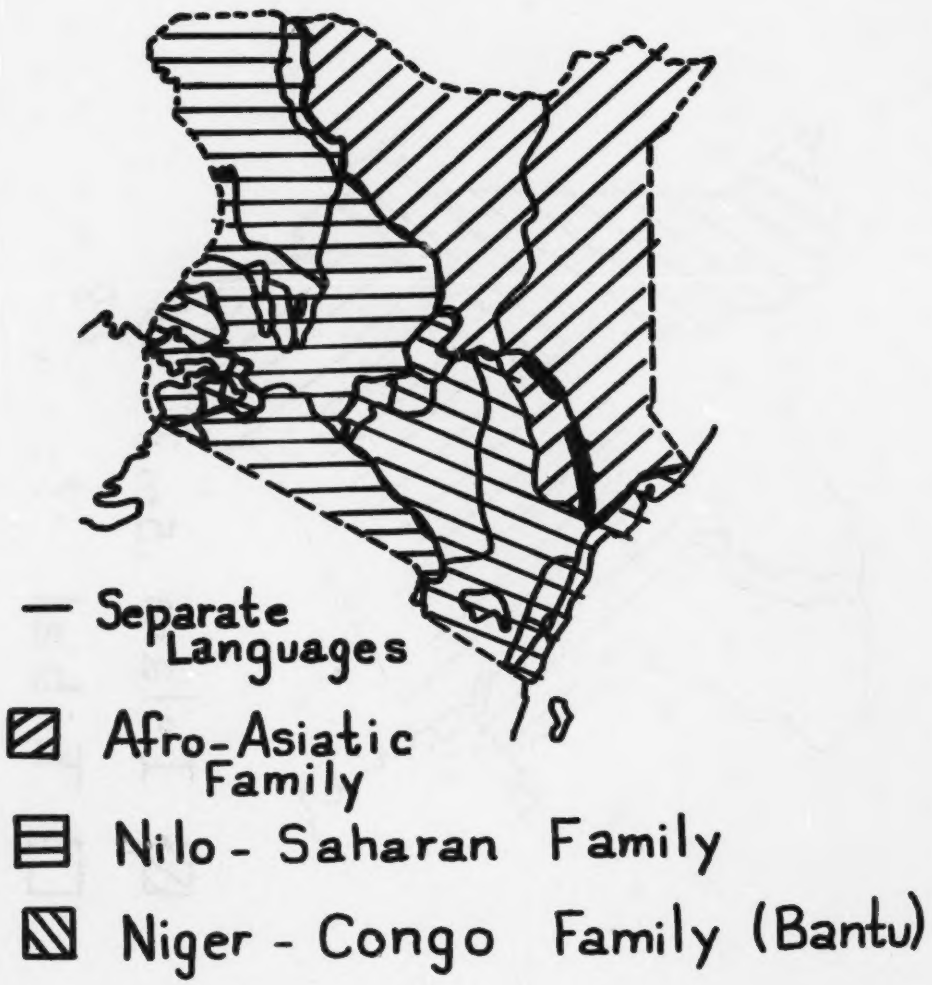
- What problems are evidenced by this linguistic map?
- Which languages create unity in Kenya? (Note to teacher: Kiswahili is in a special position. Its birthplace is along the coast of East Africa and is the lingua franca of that area and in Kenya cities, but Kiswahili is resisted by other Kenya peoples. However its use is encouraged by newspapers, radio, television, and the government. Yet English remains the major medium of national unity in government.)
- Why might it be unwise for the Kenya government to select an African language like that of the Kikuyu as the national language?

THE 'WHITE' HIGHLANDS


▨ Lands Alienated for Europeans
▧ Rainfall Probability over 30" in 4 of every 5 yrs.

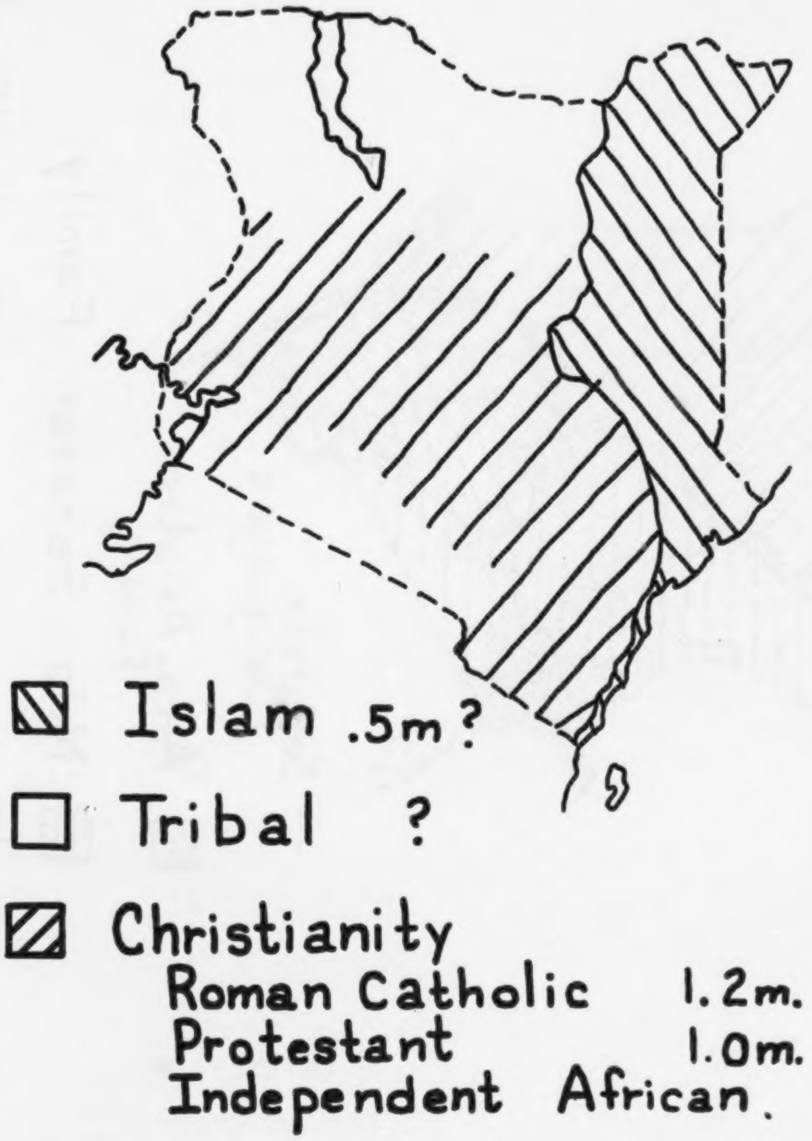
Use Base C; C-1; C-2

LANGUAGES OF KENYA



Use Base D; D-1; D-2; D-3; D-4

RELIGIONS OF KENYA



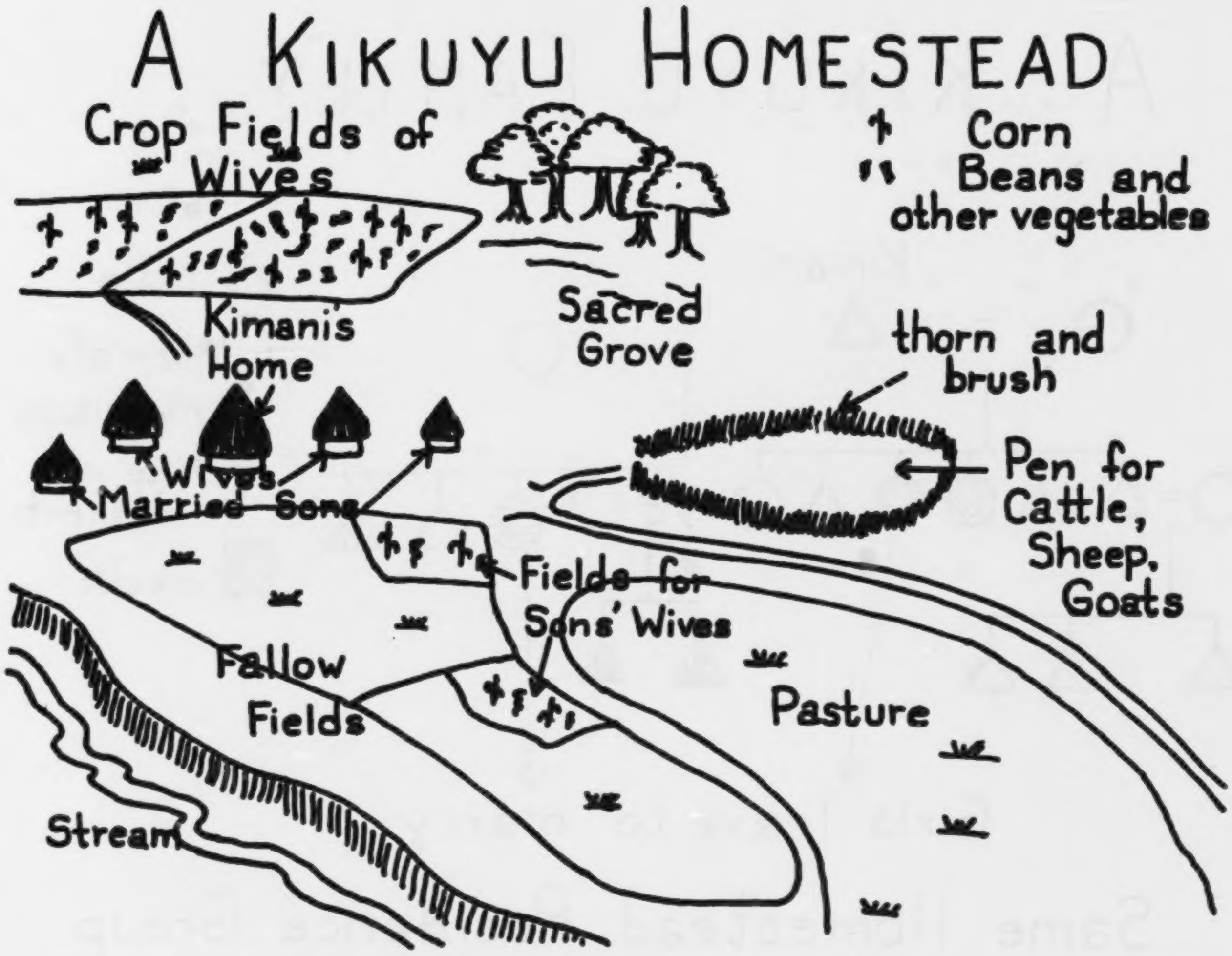
Use Base E; E-1; E-2; E-3

RELIGIONS OF KENYA (Transparency Set E)

- What general statement could be made about religions in Kenya?
- How can the overlap of Christianity and other religions be explained? (In one area, there may be people who are Christian, others who are believers in tribal religions, and some persons who combine both practices.)
- What explanations can be found in African history for the existence of an independent African Christian movement?
- Why are there question marks about the population figures for tribal and Islamic religions?

A KIKUYU FAMILY (Transparency Set F)

- What differences are there between most American families and this Kikuyu family of Kimani?
- To what extent is the Kikuyu family similar to those in other parts of Africa? Why is this form of family organization often found in a traditional society?



Use Base G; G-1

A KIKUYU HOMESTEAD (Transparency Set G)

(Have students place Kimani and his family on this transparency.)

- Where would each member of the family live?
- What economic activities would each member of the household perform; in what area of the homestead would this task be performed?
- Who would be most likely to be the neighbors of Kimani?

KIMANI'S MBARI (Transparency Set H)

- Are these people all relatives of Kimani?
- What people do we in the United States include as important relatives? How does this differ from Kikuyu kin groups?
- How do the Kikuyu trace descent?
- What are characteristics of a lineage group? (Anthropologists are not in agreement on how to describe the mbari—joint family, lineage, or sub-clan.)

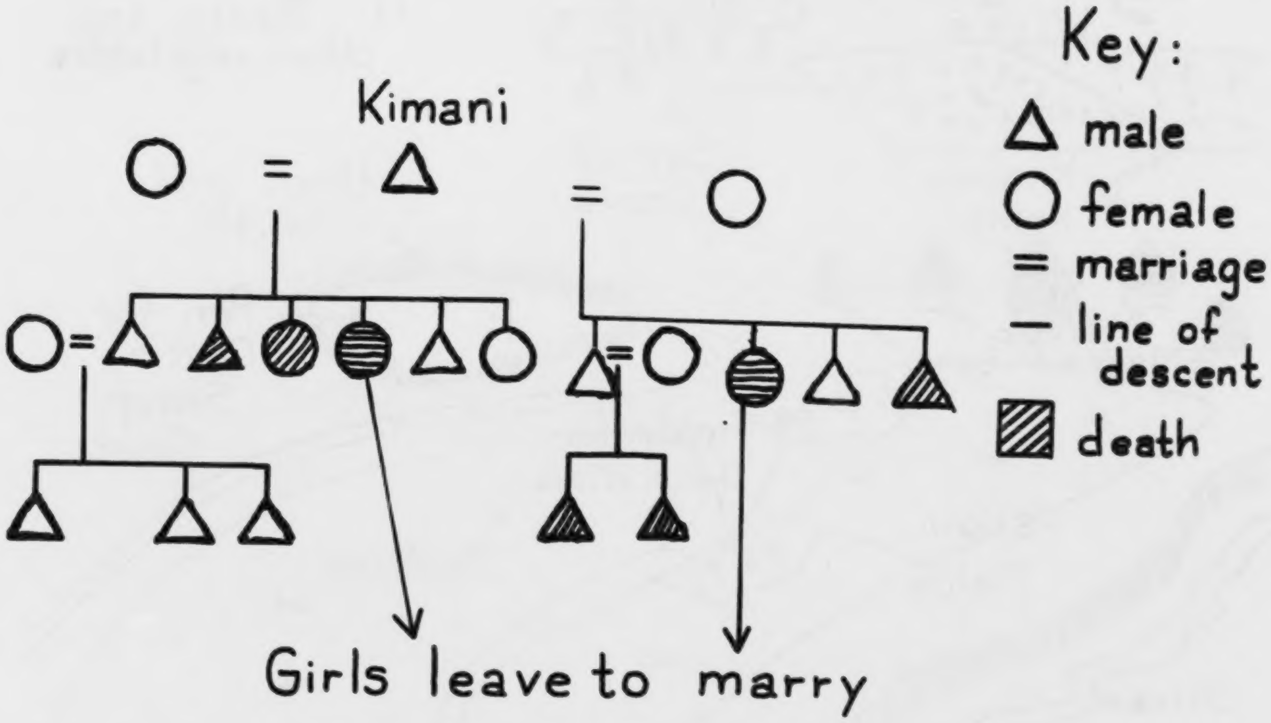
ETHAGA MOHEREGA (Transparency Set I)

- What are the characteristics of a clan?
- What responsibilities would Kimani have toward his other clan members?

THE AGIKUYU (Transparency Set J)

- How are the Kikuyu related to one another in tribal legend? (Use the tribal myth.)

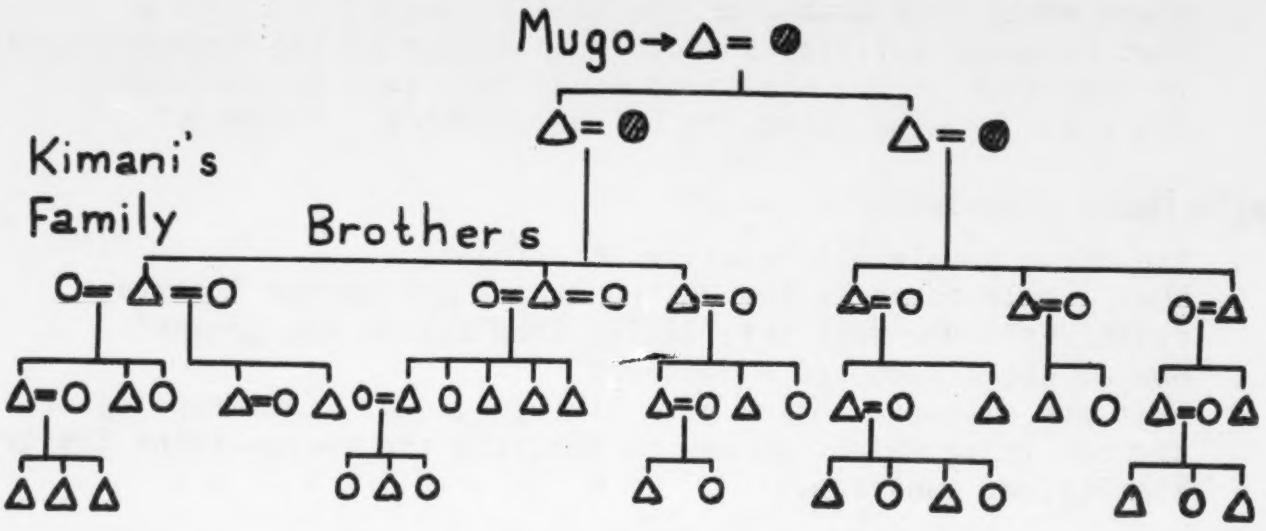
A KIKUYU FAMILY



Same Homestead Residence Group

Use Base F; F-1; F-2; F-3

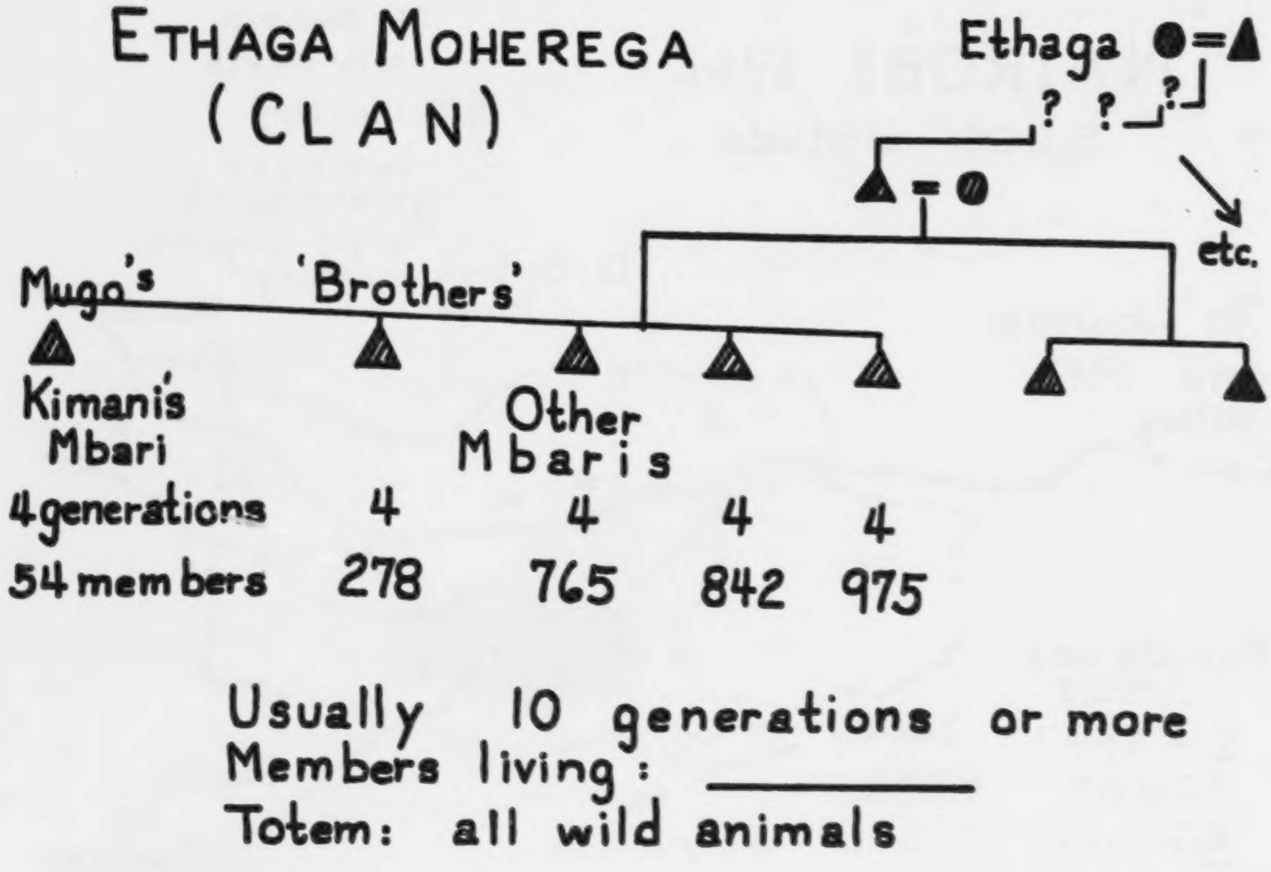
KIMANI'S MBARI (joint family lineage or sub-clan)



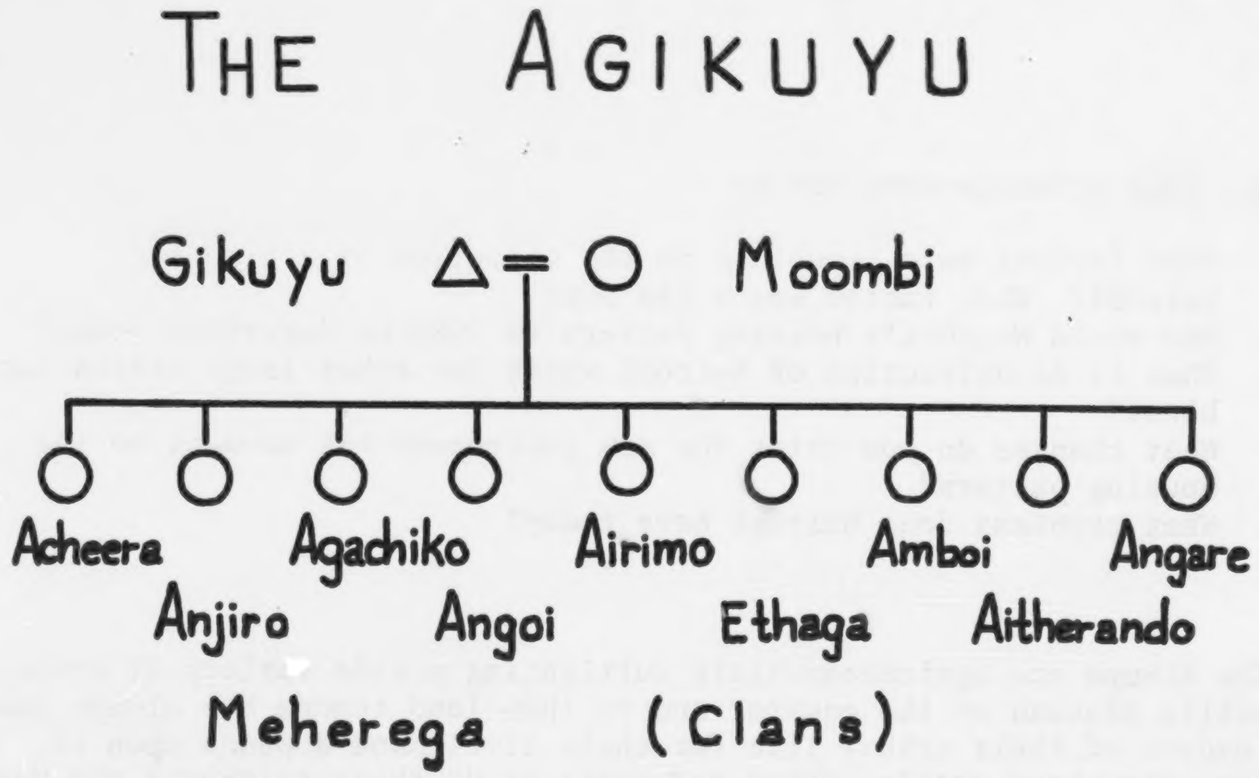
This mbari is ___ generations deep.
It has ___ living members.

Dead of last 3 generations & married girls not shown

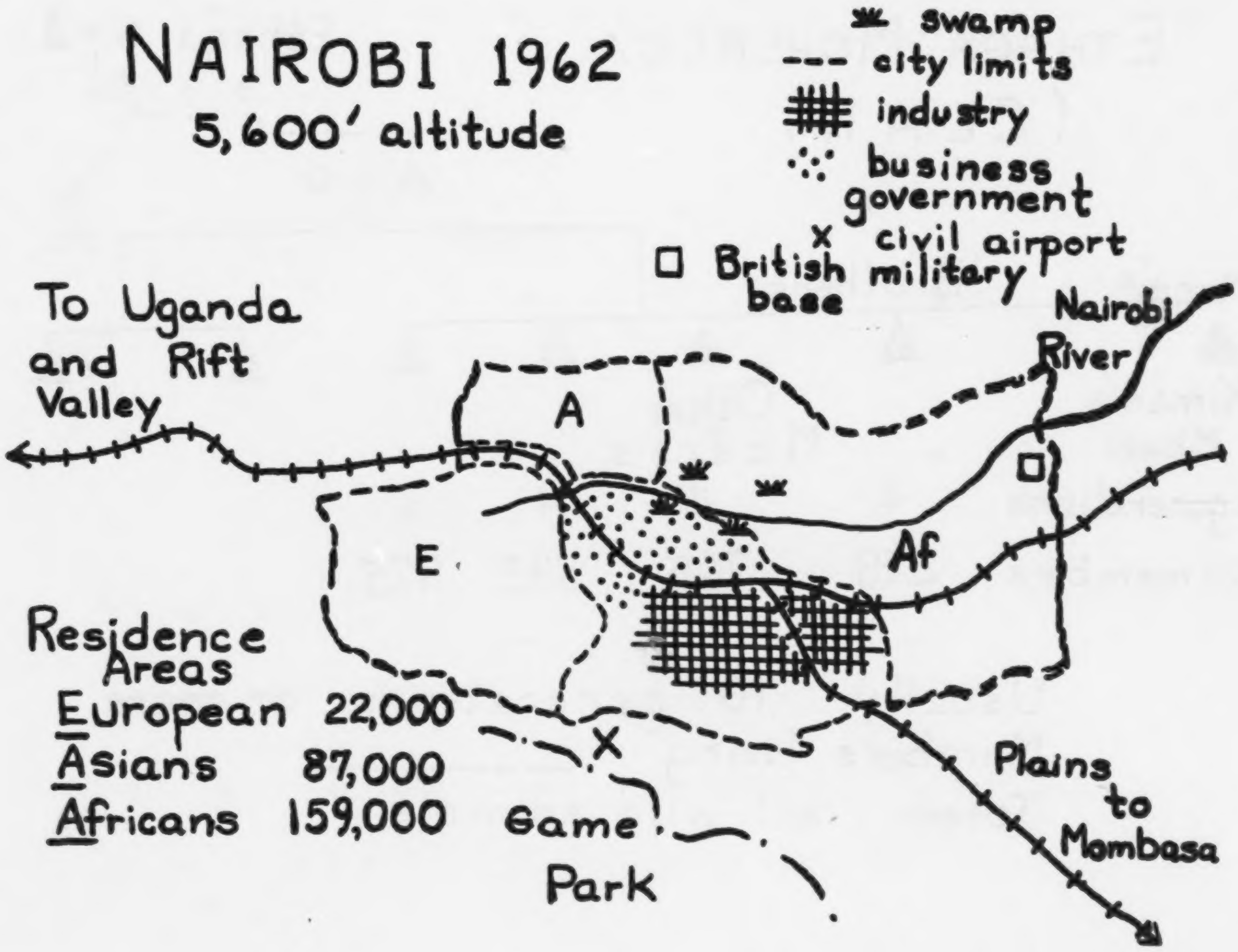
Use Base H; H-1; H-2



Use Base I; I-1; I-2



Use Base J



Use Base K; K-1; K-2; K-3

NAIROBI, 1962 (Transparency Set K)

- What factors were important in the selection of a site for Nairobi? What factor was a bad one?
- How would Nairobi's housing pattern in 1962 be described today?
- What is an attraction of Nairobi which few other large cities can boast?
- What changes do you think the new government has brought to the housing pattern?
- What problems does Nairobi have today?

The Kikuyu are agriculturalists cultivating a wide variety of crops on the fertile plateau on the equator and to them land tenure has always been a key aspect of their tribal life for their livelihood depends upon it. In addition, they herd cattle, sheep and goats as do their neighbors the Masai and the Wakamba.

Kikuyu Life and Customs

The Clan: subdivision of a tribe

"All of the Kikuyu believe that they are descended from the nine daughters. We are all, today, divided into nine groups—what anthropologists call clans—and each one claims to be descended either from Wacheera, Wanjiko, Wairimo, Wamboi, Wangari, Wanjiro, Wangoi, Waithera, or Warigia (sometimes called Mwithaga or Ethaga).

"Each clan has its sacred totem; for instance, the gazelle for Wanjiro, the hippopotamus for Wanjiko, the zebra for Wacheera. We do not worship these animals, but we do not eat them. My own totem, that of Ethaga clan, is 'all wild game'. I was not supposed to eat any wild animal, nor are any who call themselves Ethaga supposed to eat them.

"In the old days, before the Europeans came, it is said that a person never married anyone in his clan. Today, however, the rule is just the opposite. One is supposed to marry a girl in one's own clan, but not a close relative." (Gatheru, p. 5)

The Lineage

"When I was born, everyone thought that I would some day be what American Indians call a 'medicine-man' and what we call a 'mundumugo', for I was in the line of those who were believed to have inherited the power, after being properly trained to control the wind and the unknown forces that make people sick and die. They had the power, too, to remove the curses known as 'thahu', that wicked people were supposed to have placed upon others, or that men brought upon themselves. A 'Mugo' knew much, and could do much. He had a great responsibility for helping to keep the tribe peaceful, healthy and unafraid. As the first-born son of one known as Mugo, it was my duty to respect my father and learn from him, and then, when I was old enough, to take training and to become a 'doctor' myself. This, until I was eleven years old, I fully intended to do, and to see that my son after me did the same, so that the great chain of doctors in which I was but a link would never be broken." (Gatheru, pp. 1-2)

The Family

"My father was born on the Kikuyu Reserve in a section of the country called *Nyeri*, where his fathers had lived for many years before him. Soon after he had gone through the traditional initiation ceremony called *irua* which made him a fully fledged man, he went westward to the 'land of the strangers', seeking his fortune on a European farm. He had visions of prosperity—a little money and many goats. The young men had been coming back to the Reserve telling of how easy it was to become 'rich' in the Great Rift Valley. So my father and other ambitious men bade their kinsmen goodbye and set out to become Squatters.

"Long before my father turned his feet toward the west, other Kikuyu from the Kiambu section of the Reserve had sought their fortunes there. Among those who went to the Land of Promise was a wealthy man, Kuria-son-of-Nguuri. He was a very famous *Mugo*. When he prospered there, he took nine wives. The third was named Wanjiku, and it was her daughter, Wambui-wa-Kuria, who became the wife of my father. I was their first-born son.

"When I was born in 1925, three years after the British Government's solemn promise always to defend the rights of the Africans in Kenya, my parents were living as Squatters on a European farm. Since I was a first-born son they named me Mugo-son-of-Gatheru. My father was Gatheru-son-of-Mugo, and so will my own son be named, for grandfather and grandchild always have the same name. Since I did not talk much as a child, I was nicknamed 'The Silent One' or 'Mukiri'.

"Everybody was very happy because a son had been born. Father had selected a very, very fat ram well in advance for the celebration."
(Gatheru, pp. 9-11)

The Homestead

"Our homestead, like that of all other Kikuyu families, included two circular houses made of logs and with thatched roofs. One was for my mother and the young children and was called a 'nyumba'. One was for my father and the older boys and was called a 'thingira'. In the centre of both the *nyumba* and the *thingira* was a stone fireplace used for cooking. A log was always burning there, and it was considered very bad for a fire to ever go out in their house. If this ever happened, a ceremony was necessary to light a new fire.

"A traditional Kikuyu house is not laid out in a haphazard fashion. Entering the door of the *nyumba* one will find that a screen faces him shutting off the inside of the house, a 'ruhirigo'. The centre of the floor is used for meals and sitting. At the back of the house directly opposite the door was my mother's bed. On one side of it was a little cupboard and shelf where things like knives, sticks for herding goats, and sometimes a spear or bow and arrow were kept. On the other side of my mother's bed was a kind of pantry for gourds and foods. Next to the pantry on the right were the beds reserved for the girls. Around the walls in the space not used for beds and storage we kept a space for goats and sheep, since the Kikuyu keep animals in the house like the peasants of Ireland and some parts of Europe are accustomed to do. Always there is a special spot called the'Gichegu' for fattening a ram or two. Good mothers always kept the *nyumba* very clean. In general the men's house or *thingira* has the same equipment but not so much of it; custom does not demand that it be so precisely arranged."
(Gatheru, pp. 18-19, 20)

Division of Work Within the Family

"Our men cleared the forest and broke ground with the hoe. Our women planted and tended the crops. The boys cared for the livestock. The men helped with the reaping and did the building and repairing and a little hunting. But the most important job of the men was to stand guard and sometimes to fight against those who were our enemies.

"Among the Kikuyu the young boys serve as shepherds and goatherds. My father left at dawn for the forest, and soon after my mother would call me, or if I was sleeping too soundly would shake me gently. Sometimes when I was very hard to wake she would shout loudly: 'Wake up, Mugo! Stop sleeping so late like a European.'

"When the sun was going down we turned our way homeward and in the dusk we could hear the goat-bells tinkling as we brought the animals home, tired and hungry. A warm supper of vegetables and, rarely, a bit of meat was always welcome. Sometimes we ate outside together and sometimes I ate in the men's house or the women's house. Food was always cooked in the women's house. Men did not cook in their houses. Supper over, the larger boys went to the men's house where, far into the night, riddles and stories would be told.

"Father would let me go to sleep in the men's house even though the men were still discussing. Some of the other boys' fathers made them stay awake until all the male guests had left, saying: 'Your snoring will disturb us.' We learned much in the men's house—of legends and stories of the Kikuyu, of riddles, and of men's affairs. That was where we learned how to be men when we grew up." (Gatheru, pp. 8, 19, 20)

Religion Among the Kikuyu

"When the missionaries brought the Bible to the Kikuyu, our people understood the Old Testament right away, for many of the customs of the ancient Jews were very much like ours. Like the Hebrew people of old, the Kikuyu are a God-fearing people, and when they approached Ngai they brought him a sacrifice. The Kikuyu adored Ngai because of the beautiful land which he had handed over to them. They recognized him as the one and only God. They had no idea, of course, about Jesus Christ, the Holy Spirit, or the devil, but they did recognize the existence of ancestor spirit. They had no devil either. There was only Ngai, Creator of Heaven and Earth.

"The Kikuyu had no regular worship coming every seven days on a Sabbath or a Sunday. They worshipped God only during times of prosperity—especially during harvests. But they called on Him for blessings in every kind of crisis such as war, epidemic, or disease. And the system was usually the same. A spotless ram would be offered by someone in the village. The elders and *Mugos* or Shamans would then take the ram to a sacred tree where such sacrifices are performed. There were, and still are, very many sacred trees all over the Kikuyu country. The places where these trees grow are equivalent to churches in the Western world or shrines or temples in the Middle East and Asia. They could not be cut down. The ordinary people were not even supposed to go near them or to clear the bushes near by.

"There was also a holy day, 'muthenya wa mugwanja'. It was regarded with high solemnity. This day is also known as the seventh day in the Western world. No Kikuyu could make a trip or journey on such day for fear that bad luck might fall upon him. Future events, plans, or activities enabled the Kikuyu to determine the seventh day easily. For example, a person would suggest to another: "We shall do this or that tomorrow, "ruciu", or the day after tomorrow, "oke", or on the fourth, fifth, or sixth day from today, but not on the seventh day.

"My father had been born in the clan of Ethaga and of the line of Mugo. This, the people believed, gave him supernatural powers, though he would have to be trained to use them. But it was his duty, after he had raised at least one son to the age of initiation, to take his training and begin to practise as a 'medicine-man'. In areas such as the Land of the Strangers where most were younger people seeking their fortunes, there was a constant discussion of the fact that there were not enough 'doctors'. Many felt that those born with the gift should perhaps start their careers earlier. My father, however, was mainly interested in getting more money and more sheep and goats. Doctoring he would do when the time came. But his wish was not to prevail—the 'call' came sooner, and he was compelled to answer.

"The sign came in this manner. A few months after my father had built his *thingira* and *nyumba* at Stoton, and I was just over nine years old, my mother went one day, as she did occasionally, to the market, miles away at the Lumbwa railway station, with several other Squatter women. They could not return the same day, because they had to carry heavy loads of vegetables on their backs and so they used to spend a night in a village about five miles south of the station. On that occasion she had carried a very big load of cabbages, peas, and cauliflower.

"She told me and my sister to sleep in the *nyumba*. My other brother was to sleep in the *thingira* with my father. Very late that night I heard a terrible noise as though someone was tearing down our house. I jumped up and smelled smoke and saw fire. Some men rushed in and pulled me and my sister out, and began to try to move out some of our belongings before the *nyumba* burned to the ground. I started to the men's house and saw that it was a heap of ashes. I was told that a fire had broken out in the *thingira* and my father had awakened and run out with my brother calling: 'Fire! Fire! Fire!' Many people came and tried to help him to save some of his belongings. While they were helping to save the *thingira*, the *nyumba* in which my sister and I were sleeping caught fire also.

"The next morning, as my mother returned from market, she was horrified, when still about half a mile away, to see that no houses were standing on our homestead spot. She started asking anxiously as she came: 'What has happened?" and then: 'How are my children? Are they safe? Were they burned?' But she felt happier when she arrived, for already our neighbours were at work building new houses for us as is the Kikuyu custom. When the houses were finished some of the 'doctors' in the area said to my father: 'The burning was a sign. You have been called to have yourself made a doctor. So it must be.'

"Father consulted a very famous doctor, one Ngubu who was known for miles around, about the misfortunes which seemed to be falling upon him. He told my father: 'There are two things to do. First you must become a doctor. You are avoiding the voice of Ngai. Second there are some who are not so prosperous as you and they have placed medicines in your house to do you harm. These must be removed. I shall do it for you. They are trying to destroy your family. Your wife may die. Your goats may die. You should consult another doctor and the two of us will remove the bad medicines.'

"The day of the cleansing of the house and the initiation of my father as a doctor finally arrived. A great crowd had gathered in our yard. The two doctors arrived, each carrying a *mwano*, or sacred basket, in which the powerful good medicines were kept. The male doctor put his basket down and took out of it a small gourd about the size of a teacup. He mixed some water and red powder in it and attached a long cord to it so that he could swing it like a censer. He called my father's brother to assist him and the cleansing began. He went to the centre of the yard and began to swing the gourd on the string backward and forward saying very solemnly: 'Eastern side, western side, northern side, southern side, show me where those poisons are.' Then he shook with a quick jerk and leaped toward the storehouse just beside my mother's *nyumba*. As he did so the gourd swung out like a pendulum toward the storehouse, and some of the red liquid spouted in that direction. In a very loud and authoritative voice the doctor cried out to my father's younger brother: 'There is one. Go take him!'

"My little uncle ran to the storehouse, the doctor pointed out where to search, and he came forward with a piece of rolled up bark that had some white powder in it. The crowd cried out with astonishment and began to chatter to each other. The doctor then said very confidently: 'There are about six. We shall find them.' So the ritual was repeated five more times—the red liquid spurted toward the house of my mother near the door, to a place near my mother's bed, to a place near my sister's bed, and to two places in the *thingira*. The doctor ordered all the pieces of bark to be put in a pile together in the centre of the yard, and he stood over them and made a very solemn speech: 'I warn you, Gatheru-son-of-Mugo, in your home, your very home; one of your daughters was held tight like this by death (here he made a gesture). She could have died at once. Your wife, too, could have died at once had we not come to take out these evil things.' He then took another medicine gourd from his *mwano* and poured a liquid on the bad medicines to take their power from them, and ordered the people to burn them.

"When the bad medicines had been burned my father was called to the centre of the yard. Around him were the two doctors who had performed the purification ceremony, and Ngubu, mightiest of Kikuyu doctors in the Land of the Strangers. It was they who would now make of my father one who could begin to practise. First they gave him five small gourds with medicine in them. These they took from their own *mwano* for, as they said: 'It is not good that a doctor begin his work with new ones. These are some old ones.' Then they took three small pieces of limestone, trimmed them neatly, and dug a small hole in the centre of each. Some very powerful medicine was put in each stone and they were sealed up. Three holes were dug at various parts of the yard and the stones were buried. My father was told that whenever he moved he was to dig up the stones, take them with him, and rebury them at the new home site. They were his for ever to neutralize the evil magic that might be done to him.

"Then something very important happened. The people began to demand that Ngubu, the mighty doctor, bless my father. It was thought that he did not like my father, and the people, therefore, insisted that Ngubu bless him publicly so that any evil he might have in his heart could not be used later against my father.

"At this time my father was a

fully fledged Mugo, but, before he could practise with confidence on his own, he had to undergo a period of further training with a more experienced medicine-man."
(Gatheru, pp. 6, 7, 27-31)

Polygyny Among the Kikuyu

"When I spoke of my mother's father at the beginning of my tale I said that he had nine wives. I used once to be ashamed to talk about this in front of Europeans and Americans. I am not ashamed any more, for now I know a little history and anthropology. I shall not be ashamed of my father for having many, nor even some of my friends now living in Kenya who have several wives. I do not want polygyny for myself and I do not think that is a custom that will last among my people in the modern world. But I know many good people, and many happy people, too, who follow the custom of their fathers and are polygynists. Customs change but not all people change at the same time.

"So, rather than sell the goats he was not allowed to keep,* Father and Mother decided to use the goats as 'ruracio', or a bride-gift, a dowry, to secure another wife. This, too, is a custom that many people have. Mother did not object for she, as a first wife, would now have another woman to help her with the garden and the household tasks. I did not object for now I could boast to the other boys that my father was becoming a *very* rich man—he had two wives. I would also have a 'maitu munyinyi', or 'small mother', in addition to my 'maitu', or real mother.

"Many years before my father decided to take another wife, an English anthropologist named Routledge was visiting Chief Munge of the Kikuyu. His wife asked Munge's wife: 'What should I tell the women on my return to England about the women of the Kikuyu? Munge's wife said: 'Tell them two things. One is that we never marry anyone we do not want to; and the other is that we like our husbands to have as many wives as possible.' It is still true today that Kikuyu women marry no one they do not wish to, but many girls now wish their husbands to have no other wives. My mother, however, had not learned Western ways, as they have; she was like Munge's wife.

"My father took about fifty of his goats, and went home to the Kikuyu Reserve to find a bride. The usual custom is for the man to 'court' the girl, but sometimes, when taking a second or third wife, a man would first make arrangements with her relatives who then would ask if she wanted to marry the young man. Father saw the girl he liked and began to discuss the amount of *ruracio* with her brother. But the girl knew her rights, and said she would never marry any man until she saw him and decided she would like him for a husband. My father was a strong and handsome man. She saw him and she liked him; so 'the goats were passed'.

"I was very excited while waiting to see my *maitu munyinyi*. Mother was busy making arrangements to receive her, the woman she would call *muiru wakwa*, 'One who is next to me'. When Father brought her home to the new *nyumba* that was built for her, all of us were pleased. Now I had a rich father, two mothers, and a sister. What more could a Kikuyu child ask for? I did a lot of boasting and got into a lot of fights with the other herd boys."
(Gatheru, pp. 31-33)

(*Because of a government order.)

Traditional Education

"...education begins at the time of birth and ends with death... The parents take the responsibility of educating their children until they reach the stage of tribal education. They aim at instilling into their children what the [K]ikuyu call *'otaari wa mocie'*, namely, educating the children in the family and clan tradition...

"The education of very small children is entirely in the hands of the mother and nurse. It is carried on through the medium of lullabies. In these the whole history and tradition of the family and clan are embodied and, by hearing these lullabies daily, it is easy for the children to assimilate this early teaching without...strain. This is one of the methods by which the history of the people is passed on from generation to generation. At the time when the child begins to learn...to speak, care is taken by the mother to teach the child correct manner of speech and to acquaint him with all important names in the family, past and present. These are given in songs to amuse the child, who is never told that he is being taught. Moreover, the child is left free to listen to these songs [which] he likes. If the mother notices that he does not like certain songs, she at once introduces others with different phrases and [melodies] embodying the same teaching...

"After passing the stage of infancy the education of the child takes a different shape, the child is taught how to sit and walk properly to avoid having bow legs, for a straight figure is admired by the [K]ikuyu. Especially amongst the warriors it is one of the qualities of handsomeness... As soon as the child can walk, the sphere of his education is extended. The lullabies and other songs are continued to soothe children, especially when they are in [a] bad mood; but this age is considered the best time to teach...children how to use their hands in various spheres of tribal activities. At this juncture the parents take an almost equal responsibility, and a system of co-education is introduced in the form of children's games...

"...Anyone observing the children at their play will no doubt be impressed by the freedom which characterises the period of childhood among the [K]ikuyu. The children do most things in imitation of their elders... [The] games are, in fact, nothing more or less than a rehearsal prior to the performance of the activities which are the serious business of all...members of the [K]ikuyu tribe. The little boys indulge in fighting like big boys. Running and wrestling are very common... They play with...wooden spears, and shields made of banana tree bark, bows and arrows, sling[s], and stones, and acquire no less proficiency in hitting the mark. They play, too, the games of husbands and wives, and build little models of houses and cattlepens with the material lying nearest to their hands. The little girls plait baskets of grass and grind corn, like their mothers, and make little pots of local clay and cook imaginary dishes of the same material. The boys play the role of husbands and behave in the same way as they see their fathers do in their respective homesteads...

"...When the child has grown beyond babyhood, the father takes charge of the boy's education, while the mother takes the whole responsibility of the girl's education and a part of the boy's education.

"The father has to teach [the] boy various things. As an agriculturist he has to take him [to] the garden for practical training. He makes a digging stick, *moro* for his boy to play with while the father is doing the actual work of weeding or turning the soil. Through watching his father in these activities, the boy gradually learns how to handle his digging-stick, and thus becomes a practical agriculturist. While this training is going on, special attention is paid to acquainting the child with the names of various plants and roots and their uses, especially those which are used as antidotes for insect [and] snake bites. If the father is a woodcarver, smith, hunter, bee-keeper, etc., he will teach the boy by example in the same way. Through moving in the forests and jungles with his father the boy learns about numerous wild fruits and flowers and comes to know those which are poisonous and those which are edible. Along with these special tasks goes a very important general training. The boy is taught about family, clan and tribal lands, and their boundaries are carefully pointed out to him...

"The mother also takes the same responsibility in teaching her daughter all things concerning the domestic duties of a wife, in managing and harmonising the affairs of a homestead. The girl's training in agriculture is the same as that of [a] boy. The mother is in charge of the coeducation of her children. In the evening she teaches both boy and girl the laws and customs, especially those governing the moral code and general rules of etiquette in the community. The teaching is carried on in the form of folklore and tribal legends. At the same time the children are given mental exercises through amusing riddles and puzzles which are told only in the evenings after meals, or while food is being cooked.

"There are children's dances held occasionally at which praise songs are sung. The children merge insensibly into the dances of later years, and it is amazing to see how a small child can capture with his or her feet and bodily movement the complicated, difficult rhythms which have been learned by merely watching their elders and imitating them. These dances are attended by almost every child in the district. Among the spectators parents are [predominant], their chief interest being to observe the conduct of [their] children in public dances and to judge how much they have absorbed the things taught by [their] parents. Very strong criticism is directed at the parents whose children do not behave according to the approved tribal [code] of conduct. Such parents are considered to have neglected the important task of preparing their children to become worthy members of the community..." (Kenyatta, pp. 96-101).

Christian Education and Conflict With Tradition

"The school was equivalent to what would be in England an infant and primary school combined, but its facilities were very, very poor indeed, and although the standard was pretty low, infants, juniors, and grown-up persons attended this school. Ages did not matter. The emphasis was put on simple arithmetic, writing, and reading. Those who were able to read the Bible felt as if they were very *profound* or *learned*...

"I started to attend the church and wanted very much to go to school. Father made no strong objection to either, but I was ashamed to go to school. On my arm I proudly wore my *githitu* which showed that I was protected from being poisoned. I had vowed to wear it until I had been through the ceremony that would make me a 'doctor' like my grandfather and my father. The goat boys who were not Christians admired my *githitu*, while the Christians teased me about it and suggested that I cast it off. When herding goats I was surrounded by boys, most of whom were not Christians, but I was not ashamed and fought back with words and sticks. At school, however, it was different, for most of the boys who went there were Christians. I wanted an education. Should I become a Christian so as to get it without having trouble with my classmates? I did not know. I wanted to go to school, but I wanted to be a 'medicine-man' some day, too.

"Most of the young Kikuyu I knew went to church. The children of my age liked to hear the singing and the preaching. The older boys liked to look at the girls who flocked there in their clean, straight, white dresses and pretty kerchiefs tied on their well-oiled hair. Very few of us were seeking the truth. We were looking for fun, good singing, story telling, and excitement...

"Mwando was always urging my father to put me in the school, saying: 'Gatheru, why not send him to a Church of Scotland Mission school back in Kikuyuland, if he does not feel happy here?' Sometimes my father was on the point of agreeing, for he, too, wanted me to get an education. But he was so busy with family affairs that he never made up his mind. Both Mwando and Kimani were Christians, but the arguments they used on my father were secular. 'Important people are those who are educated,' they would say; or 'Let Mugo get an education and he will become very important—an overseer perhaps, or even a postmaster.' I listened to it all. I wanted to be important, maybe even a postmaster—but I wanted to be like my father, too, casting the *mbugu* out, the *mwano* to see that Ngai had in store for people. For, although I had very high regard for Christians and education, I still thought that the Kikuyu medicine-men had power to communicate with Ngai, which power the Christians did not possess.

(The school at Stoton was closed by government order. The night classes started near the village was soon discontinued.)

"At that time one of my uncles, Aaran Wainaina Kuria, was working on the farm of a European named Tennett about fourteen miles south-west of Lumbwa Station, and about eighteen miles north-west of Stoton. He was living with two of his young brothers, my grandmother Wanjiku, and my aunt on my mother's side. When they heard that I had to discontinue my night classes, they asked my parents whether I could go and stay with them because the Kikuyu who were working for Bwana Tennett had also organized night classes for the adults, the young girls, and the young boys. They had employed another one of my uncles, Peter Wainaina Kuria, who had obtained his education from the Church of Scotland mission, Kikuyu, as a teacher. (My grandfather, Kuria-son-of-Nguuri, on my mother's side, had sons and daughters by his nine wives. I referred to all these sons and daughters as my uncles and aunts.)

"My parents agreed and, at the age of ten, I left Stoton for Bwana Tennett's farm. They received me very warmly, and after two days I started night classes along with the rest of the students. The classes were very large and better organized than those which Kimani and Mbuthia had conducted at Stoton and Kibogoro Farm. They were held in a big *thingira* which belonged to Peter, the teacher. The only trouble with these night classes was that they were regarded as a meeting ground for young men and young women. Sometimes Peter was very much annoyed by this kind of thing. But the romance among the young people continued! To my surprise I found out later on that even Peter himself was interested in one of the girls who was so pretty that the boys nicknamed her 'Tukere tweru', meaning 'Girl with pretty legs'. Peter married her eventually...

"The men who worked so hard to start the schools among the Kikuyu believed that if their people knew the truth, the truth would set them free. One kind of truth was that which one got from one's fathers. Another kind of truth was that which one got from the white man's books. This my father believed. But there were other Kikuyu who believed that there was also truth to be learned by worshipping the white man's God. Father did not believe this, but he made no objection to my learning about the white man's God...

"But I was frightened and confused, too. I wanted to be a mighty doctor, yes! But I also wanted to study in a school and learn the things that were in the white man's books. And while I prayed to Ngai, I prayed also to God and Christ—all three. I wanted to ask Karanja to take me with him, but one does not ask of an elder...

"Out of school hours I used to help Karanja's father tend cows, goats and sheep, along with the other boys of Karanja's family. We also did a lot of swimming in the River Kayahwe when the animals were resting. Other boys from neighbouring locations would join us and we would even play football and do some wrestling.

"Life at Karanja's home was a very happy one. I was treated like any child in the family, if not better. As a Christian I was not supposed to eat meat of any animal offered for a sacrifice, so whenever there was a sacrifice which would involve the killing of goat or sheep Karanja would buy a chicken for me and his young brother so that we, too, could enjoy meat when the non-Christian members of the family were eating the meat of the animal offered for a sacrifice. I should add that Karanja was, and still is, living like a Western oriented Christian, but at the same time he maintains some tribal practices and beliefs too. He never became a Christian, but he encouraged his children to be Christians. I believe he did this because it was through Christianity that his children could get an education, and he wanted them to be educated. But he himself and his wives did not need education and therefore there was no use in their becoming Christians. Perhaps I misjudge him, but this is what I believe. He had a lot of

influential friends who were Christians, but I never knew why they did not bother to persuade him to become one."
(Gatheru, pp. 35-40, 44, 49-51.)

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These selections provide insight about Kikuyu customs.

Strange customs to us: Melvin M. Payne, "The Leakeys of Africa: Family in Search of Prehistoric Man" in *National Geographic*, February 1965, p. 200.

"Louis's parents, Harry and[9] Mary, took over a Church of England mission at Kabete, eight miles from a tiny up country settlement called Nairobi. There they began to work among the Kikuyu, Kenya's largest tribe. And there, on August 7, 1903, was born their first son - Louis Seymour Bazett Leakey.

"Word of his birth spread quickly, and the Kikuyu tribal elders called. They gathered solemnly about the cradle and spat on the new child as a gesture of trust.

"'The Kikuyu,' Louis explained, 'believe that to possess part of another person - a fingernail, a lock of his hair, even his spittle - gives one the power to work deadly black magic against him. Symbolically, the elders were putting their lives in my hands.

"'The elders,' he grinned, 'made me the best-washed baby in East Africa.'"

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A description of the age-grade system: adapted from J.E. Goldthorpe, *Outlines of East African Society*, Kampala: Makerere College Library. 1959. pp. 59-64.

"....and so far as kinship and[10] settlement go, the Kikuyu were split up into hundreds of scattered small groups. For two reasons, however, - law and war - such a divided organization was insufficient. The growth of population, and the frequent 'budding-off' of new family groups, made necessary a means for settling the occasional disputes over land that were bound to arise, as well as the usual marriage disputes and other civil cases; and for these a judicial system going beyond kinship was needed. And the tribe's position, surrounded by warlike enemies, made necessary a system of defense and military organization that was unified at least in wider localities than the ridge (the location of an mbari).

"In many parts of Africa, such needs are met through a system of chiefs, but the Kikuyu instead carried the age-system to a high pitch of development. They recognized, as most peoples do, a number of age-grades, or stages in life through which each individual passed:

Men

Gakenge	Newly born baby
Kaana	Child
Kahii	Small boy
Kihii	Big boy but not yet initiated
Muumo	Newly initiated boy
Mwanake	Young man, initiated but not yet married; a warrior
Muthuuri	Elder

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[9] Reprinted by permission of the National Geographic Society.

[10] Reprinted by permission of the Makerere College Library.

Women

Gakenge	Newly born baby
Kaana	Child
Karego	Small girl
Kirigu	Big girl but not yet initiated
Muumo	Newly initiated girl
Muiritu	Young woman, initiated but not yet married
Muhiki	Newly married woman
Mutumia	Married woman
Kiheti	Old woman

"Babies, small children, and girls were not organized according to age but spent their time, as might be expected, around their parents' and grandparents' homes. Boys were sent to herd goats, and entered boys' gangs in playful imitation of the age-sets of their seniors, though they were not, so to speak, formally or officially organized. The great change of life came at puberty - the exact age varied, traditionally from 18 to 20 or more, but latterly from 12 to 16 - when boys and girls were initiated into adult life...

"The initiation was a double one. It was first the entry into adult life and marked the end of childish behavior; after it, the young men and women were expected to act soberly and responsibly, where before it playful and mischievous conduct was tolerated. Secondly, especially for the boys and to a less extent also for the girls, it was an initiation into a group, or age-set, consisting of those initiated together in one particular part of Kikuyuland. Besides his local family group, therefore, every young Kikuyu entered a new group of people of his own age, with whom he went through the rest of his life and passed successively through each stage (or age-grade) - warrior, young married man, junior elder, and so on. Each group had its own age-set name, and the names of age-sets were taken from any notable event or circumstance of the year of the initiation, such as a famine; in modern times age-sets have been named, for instance, Chiringi (shilling) in 1923 when the shilling replaced the rupee, Ndege (airplane) in 1926, and Reri (1926 or 1927) when the Nairobi-Nanyuki railway was being built. Initiations were held at intervals which differed in different parts of the country.

"Age-sets were combined into groups with a wider span in years, called regiments, in complicated ways which moreover differed in different parts of Kikuyuland...

"In addition to his membership of an age-set and regiment, which depended on where and when he was initiated, a Kikuyu man was also a member of a generation-set. At any one time, political authority was regarded as being held in the elders of one generation, and a generation of elders handed over to its successor at intervals of somewhere about thirty years. Membership of the generation, therefore, became important to the individual in old age. Young men were regarded as belonging to the generation of their grandfathers, and carried their generation name with a prefix which indicated littleness... It seems clear that the handing-over ceremony was one of the highlights of the traditional system; it was called the ituika, and the scanty descriptions that survive include accounts of a mock fight between the incoming generation and its predecessor, reluctant to hand over power and privilege to the ambitious youngsters. All authorities agree that Maina generation handed over to Mwangi about 1900, and Mwangi to Irungu in the early 1930s...

"With his age-mates, then, every Kikuyu man went through the successive stages of life, each with its special functions. As a young warrior, he was idle, headstrong, and intent on personal strength. The most recently initiated youths were junior to the older warriors, and the sleeping arrangements of a warriors' hut reflected this - they lay strictly in age-order. The senior warriors were members of the war council, njama ya ita, and took part in making major strategic decisions. The tactical commanders in actual fighting, asigani, were selected by magicians...

"During their period in the warrior grade, most men would get married; and by the time they had become fathers they would be entering the next stage of life as junior elders. The change of status was marked by another initiation, a small affair involving the payment of a goat, and in this grade the man began to take a part in the other social function for which a unified system was necessary, namely law. As a junior elder he might begin to listen to cases, though not to take part in judgments, and he performed some of the chores of the elders' court - taking messages, guarding prisoners, tending the fire, and so on. This must have been a dull period of his life. Weighed down by the responsibilities of fatherhood, the glamor of military service over and the privileges of old age yet to come, he must have felt jealous of those both before and after him in the sequence of generations; he could, however, be comforted by the thought that his opportunity was sure to come if only he lived long enough.

"As a senior elder at last, he entered into power and privilege, taking a full part in judicial and ritual life. Seniority among elders depended on their kinship status, personal qualities, and wealth as well as age, but no old person could lack privilege and influence if not power. They decided the dates of ceremonies; they conducted prayer and sacrifice; they could remove spells or ritual uncleanness; they could curse; and they formed the judiciary and the diplomatic corps of the tribe, for in addition to to settling cases it was the senior elders who negotiated with the Masai elders after outbreaks of border raiding.

"On what, then, did status depend in traditional Kikuyu society? In the first place, on age. Who you were, and what you could and must do, depended largely or even mainly on how old you were. Mere physical survival did not in itself automatically insure power and privilege; personal qualities counted for something, and so did the successful performance of the successive ceremonies and initiations throughout life. Not all men were important elders; those who did not conform were excluded, while those who gained a reputation for wisdom and fortitude were specially selected. But all elders were old men.

"The system was in one sense thoroughly democratic; to be more precise, it was strongly based on equality for everyone enjoyed an equal opportunity to rise to positions of social standing and political power. It was also extremely conservative; it insured that only old men ruled, and, since an individual was judged on a whole life's history of agreement with custom, everyone had an interest in the system and stood to lose by any changes. For example, when a man's application was being considered for admission to a senior grade of elders, his whole life and career would be reviewed. Did he fear initiation? As a warrior did he fight bravely? Has he learned the customary law, and are his judgments sound? It is obvious that in such a society a man had every incentive to conform to what was expected of him according to traditional ideas.

"In the old system, then, respect was due to age; a premium was set on conformity; and among age-mates all were equal. These values have survived strongly into modern times, for young Kikuyu of ability and education often find difficulty in making their voices heard. Traditionally a man of forty might still be tending the elders' fire, so why should they listen to this young whippersnapper, not yet thirty, with his wild ideas for turning the world upside down and introducing new ways?

"From the first, little or no use was made by the British administration of the Kikuyu age-system in the local government of the tribe, and instead a number of chiefs were appointed and backed by the central power. Their position had, of course, no traditional support, and to a large extent they were regarded as the lackeys of a foreign conqueror. It is not clear how far this policy was due to ignorance, and how far to a deliberate - and perhaps even a defensible - decision that the age-system would be unadaptable and had better be replaced from the start. It is true, as has been seen, that an age-system makes promotion for merit, dismissal, and transfer impossible; able and stupid alike must wait their turn for selection in old age."

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Among the Kikuyu sheep and goats were once used as the standard currency. Today they provide meat and skins for clothing, and are used for various religious sacrifices. Cattle give their owner great prestige in the community and along with sheep and goats provide the dowry for a bride.

Land tenure was extremely important to the Kikuyu as well as to other agricultural groups who depend entirely on the land for their material needs of life and thus, indirectly, for their spiritual, mental, and social well-being. All land within the Kikuyu boundaries was considered to be territory to be defended by all members of the group, yet within the group private ownership of land existed with full cultivation rights for all members of the family. A man had the right to leave it to his heirs or even to sell it with their consent. When a family group became too large for the land to support, the most prosperous member would buy land elsewhere or secure cultivation rights from another family or clan.

On the other hand, this resulted in fragmentation of holdings so that many plots could not be worked economically from a European point of view.

Confrontation with the European

Initial friendliness with the Europeans whom the Kikuyu did not expect to live permanently in Africa eventually caused much bitterness over land ownership when the Europeans claimed absolute right to rule the country and to own the land as "Crown Lands." Kikuyu Mugo Gatheru attributes the Mau Mau movement in part to the land problem:

> "The origin of the rebellion (Mau Mau) lay in the arrogation of African land by the White Settlers. Later, further grievances were added because of political, economic, educational and social repressions. For thirty years, the struggle was peaceful but barren and therefore largely unnoticed in England, discounted even by the Government who encouraged still more settlers to emigrate to Kenya after the Second World War. Curiously, therefore, the outbreak of violence came as a surprise to the British public and their rulers who were outraged by the 'wholesale return of the Kikuyu to savagery' and their desire to 'slaughter all the white people in Kenya'. None of this was true for the general people who wanted only their basic human dignity, and who were tired of waiting. If an impartial view is needed, consider Professor Margery Perham who delivered the Reith Lectures in 1961 (now published as *The Colonial Reckoning*) in which she said 'How deep must have been the frustrations of the Kikuyu...'
>
> "...It is so long since the English themselves had need for rebellion that each time it occurs they fail to recognize its legitimacy and urgency: America, Ireland, Palestine, India, Cyprus, Kenya. However, once the initial shock has worn off, and the case is proved finally, we may give thanks for the pragmatism of the English and their real and fundamental belief in democracy."
> (Gatheru, pp. 175-176.)

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The information developed at this point in the case study will be helpful in reaching the understanding on page 25 of the Syllabus—THE LATTER PART OF THE NINETEENTH CENTURY SAW A CHANGED FORM OF EUROPEAN PENETRATION. The accounts which follow are also important in relation to the early British contact in Kenya compared to the beginning of permanent white settlement.

Students will be particularly excited about this period in Kikuyu history if it is approached through the dream and predictions of a great Kikuyu medicine man as quoted by Jomo Kenyatta in *Facing Mt. Kenya*. Once students have read or heard this story the teacher might want to discuss it with the class using a map of Kenya or Transparency C to locate the Rift Valley, the White Highlands, Kikuyu territory and perhaps the railroad built by the British to Uganda. The map of Kikuyu territory, on page 17 should also be useful at this point. Questions appropriate at this time include:

- Who were the strangers that Mogo wa Kebiro saw in his dream? What were their magical sticks that produced fire? What was the iron snake that would spit fire and stretch from the big water in the east to the big water in the west of the Kikuyu country?
- What did he mean by saying the Kikuyu and their neighbors would suffer greatly? Why did the great seer urge the Kikuyu warriors not to fight the strangers?
- What was the initial result of the Kikuyu's friendly attitude toward the strangers? Would this have been the same if the wishes of the Kikuyu warriors had prevailed? What might the results have been then?

MOGO WA KEBIRO AND HIS PREDICTION

"Once upon a time there lived in [K]ikuyuland a great medicine man known as Mogo or Moro wa Kebiro. His national duty was to foretell future events and to advise the nation how to prepare for what was in store. We are told that one early morning the prophet woke up trembling and unable to speak; his body covered with bruises. His wives on seeing him were very frightened and in a state of hysteria, not knowing what had happened to their husband, who went to bed in perfect health the previous evening. Horror-stricken, the family summoned the ceremonial elders to his side with a view to offer a sacrifice to Ngai (God) and to inquire what the great man had foreseen that had so frightened him.

"When the ceremonial elders arrived, a male goat (*thenge*) was immediately slaughtered and Mogo wa Kebiro was seated on the raw skin. The senior elder among the gathering took the blood of the animal, mixed it with oil, and then this mixture was poured on the head of the great seer as an anointment. At the same time the ceremonial elders, saturated with religious beliefs, recited ritual songs as supplication to Ngai. Soon Mogo wa Kebiro regained his power of speech. With his usual prophetic voice he began to narrate what he had experienced during the previous night. He told the elders that during his sleep Ngai (God) had taken him away to an unknown land. There the Ngai had revealed to him what would happen to the [K]ikuyu people in the near future. On hearing this he was horrified, and in his endeavour to persuade Ngai to avert the evil events coming to the [K]ikuyu, he was badly bruised and exhausted and could not do anything but obey the Ngai's command to come back and tell the people what would happen.

"After a little pause, Mogo wa Kebiro continued his prophetic narrative. In a low and sad voice he said that strangers would come to [K]ikuyuland from out of the big water, the colour of their body would resemble that of a small light-coloured frog (*kiengere*) which lives in water, their dress would resemble the wings of butterflies; that these strangers would carry magical sticks which would produce fire. That these sticks would be very much worse in killing than the poisoned arrows. The strangers, he said would later bring an iron snake with as many legs as *monyongoro* (centipede), that this iron snake would spit fires and would stretch from the big water in the east to another big water in the west of the [K]ikuyu country. Further, he said that a big famine would come and this would be the sign to show that the strangers with their iron snake were near at hand. He went on to say that when this came to pass the [K]ikuyu, as well as their neighbours, would suffer greatly. That the nations would mingle with a merciless attitude towards each other, and the result would seem as though they were eating one another. He also said that sons and daughters would abuse their parents in a way unknown hitherto by the [K]ikuyu.

"Mogo wa Kebiro urged the people not to take arms against the coming strangers, that the result of such actions would be annihilation of the tribe, because the strangers would be able to kill the people from a far distance with their magical sticks which spit deadly fires. The warriors were very angry when they heard this statement and said that they would take up arms and kill the iron snake and the strangers. But the great seer calmed them and told the warriors that the best thing would be to establish friendly relations with the coming strangers, because the spears and arrows would not be able to penetrate the iron snake, and therefore the warriors' attempt to fight the strangers and their snake would be futile.

"The great medicine man advised the people that when these strangers arrived it would be the best policy to treat them with courtesy mingled with suspicion, and above all to be careful not to bring them too close to their homesteads, for these strangers are full of evil deeds and would not hesitate to covet the [K]ikuyu homeland and in the end would want to take everything from the [K]ikuyu."
(Kenyatta, pp. 41-43.)

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As we have seen, the Kikuyu's livelihood was dependent upon the land; the earth was considered more sacred than anything else; so land tenure was carefully and ceremonially established for an individual or a family. Thus the coming of the Europeans, who were given temporary cultivation or building rights by the Kikuyu, created grave problems when they began to cultivate more and more of the land belonging to the Kikuyu. Jomo Kenyatta describes this in *Facing Mt. Kenya*, part of which is excerpted here:

"The Kikuyu...welcomed the wanderers and felt pity for them. As such the Europeans were allowed to pitch their tents and to have a temporary right of occupation on the land....

"They established friendly relations with the Europeans... taking it for granted that naturally the white wanderers must undoubtedly have their own country, and therefore could not settle for good in a foreign land....

"And the Europeans, having their feet firm on the soil, began to claim the absolute right to rule the country and to have the ownership of the lands under the title of 'Crown Lands'...."
(Kenyatta, pp. 44-47.)

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At this point it would be appropriate for the class to consider the British view of white settlement in Kenya which consisted of permanent settlement of the land and political control of the terriroty. The selection entitled "Kenya's Leading Pioneer" from *Documents on Modern Africa* by T. Walter Wallbank reflects the British position. "Policy in Kenya, 1923" in the same source collection gives the official British Policy, as well as some clues to the views of the settlers. Such questions as the following might be used here:

- Why did the Europeans want to settle permanently in Kenya? What misunderstanding did there seem to be over the control of the land? Why were the Europeans unwilling to give it up? What was the political and economic goal of the Europeans in Kenya?

The changing attitude of the Kikuyu (and all Africans) toward the European intruders can be seen in the selection from Kenyatta's book that immediately follows the preceding tale. It is also apparent in the fable "Gentlemen of the Jungle," (page 44.) This provides the basic material necessary for the students to reach the understanding on page 26 of the syllabus for social studies 9—AFRICAN OPPOSITION TO EUROPEAN RULE WAS TYPICAL OF ANY TRADITIONAL SOCIETY, RESENTFUL OF THE DISRUPTION OF ITS WAY OF LIFE AND THE IMPOSITION OF NEW ECONOMIC PATTERNS AND POLITICAL SYSTEMS. Students should have an opportunity to read this prior to the class discussion of it. The teacher may or may not feel that students need to read prior to this discussion a short textual version of late 19th century -

early 20th century European penetration of Africa and the various colonial policies adopted by each power. If this textual material is included in the study after the discussion of the fable, students will be better able to comprehend the total picture of European Colonialism.

"The relation between the [K]ikuyu and the Europeans can well be illustrated by a [K]ikuyu story which says: That once upon a time an elephant made a friendship with a man. One day a heavy thunderstorm broke out, the elephant went to his friend, who had a little hut at the edge of the forest and said to him: 'My dear good man, will you please let me put my trunk inside your hut to keep it out of this torrential rain?' The man, seeing what situation his friend was in, replied: 'My dear good elephant, my hut is very small, but there is room for your trunk and myself. Please put your trunk in gently.' The elephant thanked his friend, saying: 'You have done me a good deed and one day I shall return your kindness.' But what followed? As soon as the elephant put his trunk inside the hut, slowly he pushed his head inside, and finally flung the man out in the rain, and then lay down comfortably inside his friend's hut, saying: 'My dear good friend, your skin is harder than mine, and as there is not enough room for both of us, you can afford to remain in the rain while I am protecting my delicate skin from the hailstorm.'

"The man, seeing what his friend had done to him, started to grumble, the animals in the nearby forest heard the noise and came to see what was the matter. All stood around listening to the heated argument between the man and his friend the elephant. In this turmoil the lion came along roaring, and said in a loud voice: 'Don't you all know that I am the King of the Jungle! How dare anyone disturb the peace of my kingdom?' On hearing this the elephant, who was one of the high ministers in the jungle kingdom, replied in a soothing voice, and said: 'My Lord, there is no disturbance of the peace in your kingdom. I have only been having a little discussion with my friend here as to the possession of this little hut which your lordship sees me occupying.' The lion, who wanted to have 'peace and tranquillity' in his kingdom, replied in a noble voice, saying: 'I command my ministers to appoint a Commission of Enquiry to go thoroughly into this matter and report accordingly.' He then turned to the man and said: 'You have done well by establishing friendship with my people, especially with the elephant who is one of my honourable ministers of state. Do not grumble any more, your hut is not lost to you. Wait until the sitting of my Imperial Commission, and there you will be given plenty of opportunity to state your case. I am sure that you will be pleased with the findings of the Commission.' The man was very pleased by these sweet words from the King of the Jungle, and innocently waited for his opportunity, in the belief that, naturally, the hut would be returned to him.

"The elephant, obeying the command of his master, got busy with other ministers to appoint the Commission of Enquiry. The following elders of the jungle were appointed to sit in the Commission: (1) Mr. Rhinoceros; (2) Mr. Buffalo; (3) Mr. Alligator; (4) The Rt. Hon. Mr. Fox to act as chairman; and (5) Mr. Leopard to act as Secretary to the Commission. On seeing the personnel, the man protested and asked if it was not necessary to include in this Commission a member from his side. But he was told that it was impossible, since no one from his side was well enough educated to understand the intricacy of jungle law. Further, that there was nothing to fear, for the members of the Commission were all men of repute for their impartiality in justice, and as they were gentlemen chosen by God to look after the interests of races less adequately endowed with teeth and claws, he might rest assured that they would investigate the matter with the greatest care and report impartially.

"The Commission sat to take the evidence. The Rt. Hon. Mr. Elephant was first called. He came along with a superior air, brushing his tusks with a sapling which Mrs. Elephant had provided, and in an authoritative voice said: 'Gentlemen of the Jungle, there is no need for me to waste your valuable time in relating a story which I am sure you all know. I have always regarded it as my duty to protect the interests of my friends, and this appears to have caused the misunderstanding between myself and my friend here. He invited me to save his hut from being blown away by a hurricane. As the hurricane had gained access owing to the unoccupied space in the hut, I considered it necessary, in my friend's own interests, to turn the undeveloped space to a more economic use by sitting in it myself; a duty which any of you would undoubtedly have performed with equal readiness in similar circumstances.'

"After hearing the Rt. Hon. Mr. Elephant's conclusive evidence, the Commission called Mr. Hyena and other elders of the jungle, who all supported what Mr. Elephant had said. They then called the man, who began to give his own account of the dispute. But the Commission cut him short, saying: 'My good man, please confine yourself to relevant issues. We have already heard the circumstances from various unbiased sources; all we wish you to tell us is whether the undeveloped space in your hut was occupied by anyone else before Mr. Elephant assumed his position?' The man began to say: 'No, but——' But at this point the Commission declared that they had heard sufficient evidence from both sides and retired to consider their decision. After enjoying a delicious meal at the expense of the Rt. Hon. Mr. Elephant, they reached their verdict, called the man, and declared as follows: 'In our opinion this dispute has arisen through a regrettable misunderstanding due to the backwardness of your ideas. We consider that Mr. Elephant has fulfilled his sacred duty of protecting your interests. As it is clearly for your good that the space should be put to its most economic use, and as you yourself have not yet reached the stage of expansion which would enable you to fill it, we consider it necessary to arrange a compromise to suit both parties. Mr. Elephant shall continue his occupation of your hut, but we give you permission to look for a site where you can build another hut more suited to your needs, and we will see that you are well protected.'

"The man having no alternative, and fearing that his refusal might expose him to the teeth and claws of members of the Commission, did as they suggested. But no sooner had he built another hut than Mr. Rhinoceros charged in with his horn lowered and ordered the man to quit. A Royal Commission was again appointed to look into the matter, and the same finding was given. This procedure was repeated until Mr. Buffalo, Mr. Leopard, Mr. Hyena, and the rest were all accommodated with new huts. Then the man decided that he must adopt an effective method of protection since Commissions of Enquiry did not seem to be of any use to him. He sat down and said: '*Ng'enda thi ndeagaga motegi*,' which literally means 'there is nothing that treads on the earth that cannot be trapped,' or in other words, you can fool people for a time, but not for ever.

"Early one morning, when the huts already occupied by the jungle lords were all beginning to decay and fall to pieces, he went out and built a bigger and better hut a little distance away. No sooner had Mr. Rhinoceros seen it than he came rushing in, only to find that Mr. Elephant was already inside, sound asleep. Mr. Leopard next came in at the window, Mr. Lion, Mr. Fox, and Mr. Buffalo entered the doors, while Mr. Hyena howled for a place in the shade and Mr. Alligator basked on the roof. Presently they all began disputing about their rights of penetration, and from disputing they came to fighting, and while they were all embroiled together the man set the hut on fire and burnt it to the ground, jungle lords and all. Then he went home saying: 'Peace is costly, but it's worth the expense,' and lived happily ever after." (Kenyatta, pp. 47-51.)

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Questions that are pertinent to the discussion of the fable "Gentlemen of the Jungle" are:

- What kind of a story is this? Why is this type of story used? What do the characters and settings suggest in the light of our study? Whom did the man represent? Whom did the animals represent?
- In Kenya, why were the Europeans able to take over so easily? Might this have been true also in other areas of Africa? When did the Kikuyu begin to realize they were being exploited? (in the fable; in reality)
- What happened when the man in the fable tried to uphold his rights? How does this apply to the Kikuyu experience with the British? Why did the man in the fable resort to violence? Would you expect the Kikuyu (or other tribes) to do a similar thing? Did they?

Mau Mau

At this point it might be expected that a sufficiently strong spirit of inquiry in the minds of the students will lead them directly to the next topic. The reading suggested in this publication on the Mau Mau movement is appropriate to answer their questions. One of the selections is taken from *Child of Two Worlds* and gives the Kikuyu view while the other is a publication of the British Embassy in Washington, D.C. which presents the British view. In addition, a number of additional selections, reflecting African or the British view, are included.

This presents an opportunity for the teacher to work with the skill of critical thinking by leading the discussion to a consideration of both the African and British views. Perhaps one half of the class might be asked to defend the Kikuyu view and the remaining half, the British view. Such a discussion could include the causes for the Mau Mau rebellion, and the effect on both the Kikuyu and the British settlers who are trying now to work together to develop the nation. At the conclusion of this discussion students may be asked to recall the words of the insurance salesman in Kenya seen in the film *Tropical Africa* by Julien Bryan (if this has been viewed by the class) to emphasize the need now felt in Kenya to develop a greater degree of cooperation between the Europeans and the Africans if the nation is to achieve the economic progress they both want.

"THE NATURE AND THE ORIGINS[11] OF THE MAU MAU IN KENYA, 1952"

"From 1952 to 1957 the once tranquil land of the colony of Kenya was disfigured by terror and murder. The lonely farms of the European settlers were in constant fear of attack by Mau Mau raiders; and in many instances whole European families were wiped out. The exact causes for this terroristic activity of the Kikuyu tribe have been the cause of much discussion and controversy. The following statement seeks to present the fundamental elements behind the Mau Mau movement.

"The Government and people of Kenya are faced with a challenge to law, order and progress not from the Africans of Kenya as a whole, but from the Mau Mau, an organisation within one tribe, the Kikuyu, but strongly opposed by a large and growing proportion of the Kikuyu themselves, the first duty of the Government is to restore law and order, to apprehend and punish those guilty of the many and bestial crimes committed by the Mau Mau against Africans and others alike, and of organising the Mau Mau movement itself. Only then can progress towards political advancement and interracial cooperation be resumed.

"The exact nature and origin of the Mau Mau movement are in some respects obscure. It is almost entirely a Kikuyu movement, and it appears to derive from certain peculiarities of the Kikuyu tradition and tribal organisation. This tradition is permeated with witchcraft, which has always played a very important part in Kikuyu tribal customs, particularly in relation to the use of land...

"The East African tribes have adapted themselves with varying degrees of success to the disappearance of tribal warfare...but in none has difficulty with the younger age groups been quite as acute as among the Kikuyu. This is partly due to the fact that the tribe has been particularly affected by the urban influence of Nairobi, where young men of the Kikuyu have drifted in considerable numbers. The problem of young and able-bodied men with insufficient...employment, subject to the disturbing influence of an urban civilisation...life, is one to which an answer is still being sought in many parts of the world. Among other things, it means that there is a large number of able-bodied men living in circumstances which make them ripe for crime.

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[11] *Kenya—The Mau Mau: A Background Note Issued by the Information Office, British Embassy.* Washington, 1952. Reprinted by permission of the British Information Services.

"These factors have been recognised and skilfully exploited by ambitious men, and for that reason the Government of Kenya is bound to root out ringleaders who have sought to turn the situation to their own personal advantage...

"There is no evidence that Communism or Communist agents have had any direct or indirect part in the organisation or direction of the Mau Mau itself, or its activities...

"One of the most obvious facets of the Mau Mau organisation is that it is violently anti-European, and much play is made in its propaganda with the existence of the so-called "White Highlands." The main problem confronting African farmers is in fact not so much an absolute shortage of land (much of the land in the Reserves is not being cultivated to full productivity) but the necessity of carrying out the difficult transfer from a primitive shifting subsistence agriculture to a much more productive system of fixed agriculture... Great efforts have been made by the Government to teach new methods and many Africans have taken full advantage of them, not only as regards food crops for consumption but also as regards export crops, such as tea, coffee, and pyrethrum... Advances have taken place in the Kikuyu reserve as elsewhere, but the Mau Mau leaders have among other things stirred up opposition to improve agriculture and have gone so far as to incite people to destroy contour terraces and other improvement works..."

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KENYA'S LEADING PIONEER[12]

"It is fifty years since the late Lord Delamere went to Kenya to settle. One January morning in 1903 he and Lady Delamere arrived at Nairobi station and moved into one of his old camping grounds, under the lee of the Kikuyu forest, which was to be their home while he looked around this new British possession.

"The mud floors of the grass huts were uneven, the huts themselves were crude, but it was here that Delamere began his career as an East African pioneer and the father of European settlement in Kenya. This Njoro estate, which Delamere christened the Equator Ranch, was to be the home of Lord and Lady Delamere for many years.... He became convinced early in his Kenya life that it was only by large scale experiment that he could prove or (disprove) whether European agriculture could be transplanted from its own environment and made to succeed in the fertile and attractive Kenya highlands....

"Delamere was familiar with the methods used by sheep farmers of Australia, and it was from there that he drew...a good deal of his stock....

"Cattle were imported with a view of crossing them with local stock and thus building up satisfactory high-grade Kenya herds, capable of milk production on which a dairy industry would be founded... Diseases killed off valuable herds.

"These disasters, which would have daunted a lesser man, merely persuaded Delamere to turn to wheat, which he thought might grow at 7,000 feet, the height of his Equator Ranch. It must not be forgotten that in the Kenya of those days none of the European cereal crops had been tried. Africa is indebted to the rest of the world for nearly all the crops she grows today: maize, wheat, barley, oats, and for many of the fruits....

"Such experiments as these were both costly and laborious....

"Yet Delamere never hesitated, and before many years had elapsed in Kenya he had invested no less than £40,000 in his various farming enterprises. Most of them were of the experimental and pioneering order....

"Lord Delamere's position in Kenya was, of course, unique.... It was always the settlers' cause that Delamere championed.... To one thing...he was unfailingly loyal:...this was the doctrine that Kenya was a white man's country. In this he passionately believed, and for this he always worked....

"Delamere and his kind went out to Kenya and sank into the country the money without which its progress could not have been assured. At his death, indeed, his assets and his liabilities just about balanced, which is as good a rebuttal of the claim that he made money out of Kenya as anything could well be. Yet in his life in Kenya he played the leading part in establishing sheep, cereals, and dairying and set going the flour industry, by inducing a few friends to go with him into an enterprise which now has become one of the most successful farmer-owned cooperative firms in the whole of Africa....

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[12] "Kenya's Leading Pioneer," *The Times British Colonies Review.* Winter 1953. p. 23. Reprinted by permission of The Times.

"To the dignified, courageous Masai, this Englishman...became a true friend. They liked him and Delamere liked them. His Masai friends went regularly into his home.... They were a picturesque crew, and many are the stories that are told about Delamere, in his old Ford car, packed with Masai, driving about the Kenya countryside. And they flocked in 1931 to his burial at Soysambu, in the country they knew and which he had grown to know and love."

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POLICY IN KENYA[13]

"Following World War I, the British settlers in Kenya were aroused over proposals to give Indians the vote in a general electorate, restricted by a common educational and property test. The settlers threatened open revolt. In reply the British Government issued a white paper withdrawing the Indian proposals but also enunciating the doctrine that the interests of the native population must be paramount. This is a famous statement of colonial policy.

"Primarily, Kenya is an African territory, and His Majesty's Government think it necessary definitely to record their considered opinion that their interests and the interests of the immigrant races should conflict, the former should prevail. Obviously the interests of the other communities, European, Indian, or Arab, must severely be safeguarded. Whatever the circumstances in which members of these communities have entered Kenya, there will be no drastic action...which might be to destroy or impair the existing interests of those who have already settled in Kenya. But there can be no room for doubt that it is the mission of Great Britain to work continuously for the training and education of the Africans towards a higher intellectual, moral and economic level than that which they had reached when the Crown assumed the responsibility for the administration of this territory. At present special consideration is being given to economic development in the native reserves, and within the limits imposed by the finances of the Colony all that is possible for the advancement and development of the Africans, both inside and outside the native reserves, will be done...."

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A different view of Lord Delamere is given in the following selection:

"It was a demanding as well[14] as an anxious life. For years Delamere and his wife lived in a couple of grass huts without even a garden. The working day began before five and often extended to midnight with the office work of the farm on top of the other activities that always engaged Delamere as leader and spokesman of the settler community.

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[13] *Indians in Kenya, Cmd. 1922.* London, 1923. Reprinted by permission of the Controller, Her Britannic Majesty's Stationery Office.

[14] From *State of Emergency* by Fred Majdalany. 1962. Reprinted by permission of Houghton Mifflin Company.

"It is scarcely surprising that these men occasionally felt the need to let off steam, and Delamere was a leader in this as in all other aspects of early Kenya life. The stories are endless. Rugby scrums and shootings in the hotel bars on Saturday nights. Rickshaw races along Nairobi's main street - in particular the one in which Delamere, a competitor, enlivened the proceedings by shooting out the street lamps with his revolver. His outbursts of rage were famous, as was his passion for racing trains from one station to the next with his four-in-hand of mules. The bar of the Norfolk, now an eminently respectable Nairobi hotel, was for years a saloon in the liveliest tradition of the American West, except that one or two of the brawling 'cowboys' tended to be titled Englishmen, some of them black sheep of noble families sent to Kenya to make good.

"There was a night in Nakuru when Delamere roused an Indian shopkeeper from bed and bought up his entire stock of oranges. Having distributed these among his cronies, he led them in an assault on the town's only hotel, pelting its windows with the oranges until every one was broken. For the manager the problem was a difficult one. The owner of the hotel happened to be Lord Delamere himself."

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"One of his most spectacular[15] exploits occurred in Nairobi. He had had a hilarious evening in the old Nairobi club. It was shortly after street lighting, a great new thing, had been introduced. After dinner the party decided to go out for a rickshaw ride. ....Delamere was never without his revolver, and the street lamps were too tempting a target to be resisted. He shot out the lamps in Government Road, one after the other, with a remarkable aim considering the circumstances, and finished up the evening by despatching the lights just outside the provincial Commissioner's house."

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"There were wild evenings at the Norfolk hotel during race weeks and Delamere was usually involved in them. He had a tremendous zest for life. His immense vitality and often boisterous humor found plenty of room. He was a leader in escapades as well as in more serious matters.

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[15] From *White Man's Country, Vol. I., 1870-1914*, by Elspeth Huxley. Reprinted by permission of Chatto and Windus.

"A dance was to be given, one night, by one of the more quiet private citizens of Nairobi. Delamere and his friends were invited. They were all staying at the Norfolk. Delamere appeared respectably dressed and wearing a white tie. He was greeted with cheers and somebody said, "There's a peer of the realm amongst us; he must go to the ball in proper style". Outside, a row of Ali Khan's buggies, two horses harnessed to each, were waiting hitched to some posts. The ponies were quickly unharnessed and all were hitched on to one buggy in a team of pairs. Then one man mounted on one of the ponies in each pair. Delamere was hoisted in state into the buggy and the peculiar parade set off at full gallop down the road.

"They had to pass the police station on the way. As they approached it the rider on the leading pair said that he wanted to stop at the station to see a policeman. The rider on the second pair pointed out that this was not the right time of day to call on the police. The first rider pulled the team in one direction towards the station and the second rider tried to steer it away. The result was inevitable. Horses, men, harness and buggy wove themselves into a tangled confusion in the middle of the road; and Delamere and his companions reached the dance, a good deal battered on foot...

"Delamere caused his friends a good deal of anxiety by joining in any rough-house he could find with a complete disregard for his damaged neck. In spite of his small stature and his old injury he had surprising physical strength. Once the manager of the Norfolk Hotel rashly approached him while he was acting as host at a dinner party to say that it was closing time and no more alcoholic refreshment could be supplied. Delamere, infuriated (as he always was by petty restrictions), said: "Oh, damn the fellow, let's put him in the storage room of the hotel". He lifted the struggling manager bodily in his arms, carried him to the hotel meat-safe, locked him up with several dead sheep, and returned to the party."
(Huxley, pp. 255-256.)

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This account gives a summary of Mau Mau activity.

"At the end of 1956, when the operational phase of the Emergency ended, Mau Mau had lost 10,527 killed, 2,633 captured: the security forces 63 Europeans, 3 Asians, 534 Africans killed, 102 Europeans, 12 Asians, 465 Africans wounded. Casualties to loyal civilians reflected a similar pattern. Of loyal Africans 1,826 were killed, 918 wounded compared with the European figures of 32 killed, 26 wounded: and the Asians' 26 killed, 36 wounded. At this time 38,449 Mau Mau were in detention (the maximum number at any one time had been 77,000 at the end of 1954), and rehabilitation through work (irrigation, soil conservation, roads, airfields) was put in hand on a scale that would provide for the progressively rapid release of most of them in the next two or three years, so that by the end of 1958 a total of 75,183 had been released and returned to their homes. The casualty figures also showed that among the many and varied combatants who made up the security forces the greatest damage to Mau Mau had been inflicted by the Kikuyu Home Guard and the Tribal Police (in which the Home Guard was incorporated in the later stages of the fighting). Between them these two forces had accounted for 4,686 or 42 per cent of Mau Mau killed. The cost in cash was 55,585,424 pounds, half of it borne by the Kenya Government." (Majdalany, op. cit., p. 221.)

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The Europeans always point to the murders of lonely European farmers. An example is given in this passage.

"The farm of Charles Hamilton Fergusson at Ol'Kalou lay at the foot of the Aberdare mountains, and since the Emergency his young neighbor Richard Bingley had taken to visiting him at the end of each day to dine and spend the night. It is the agreeable custom in the Kenya Highlands to end the long working day that has begun at six a.m. or earlier, and ended with a bath at seven p.m., by changing into pajamas and dressing-gown for the evening meal: and not only the men but the women too, young and old, and those who may be staying with them as guests. On the first evening of 1953 Fergusson and Bingley were as usual in their dressing-gowns when they sat down to supper about nine o'clock and the house-boy Thuku had scarcely started to serve it when a group of Mau Mau burst into the room. Bingley was instantly overpowered, Fergusson's hand was slashed off before it could use the pistol it had just fished out of a dressing-gown pocket. The usual insane hacking, severing, and mutilation followed before the gang fled, leaving behind the blood-bath and carnage which by its sheer extent never ceased to astonish and nauseously overwhelm even the most hardened policemen and soldiers when they found it afterwards.

"Revenge in this instance happened to be swift though incomplete in its scope. On the following day, about thirty miles from the Fergusson farm, an officer of the police reserve noticed an African farm-worker leading a bull. He seemed unnaturally well-dressed in a suspiciously smart hat and a well-cut tweed overcoat. His labor card not being in order the officer took him into Thomson's Falls police station for questioning and it was found - among other things - that inside the coat collar was a name tag bearing the name of Charles Fergusson. The man was Thuku, Fergusson's house-boy. His interrogation led to four others being arrested but the remainder of Fergusson's farm-workers and others of the fifteen believed to have been implicated were not traced.

"On the second night of 1953 Mau Mau struck again at a European farm - but this time suffered a defeat unique in this type of attack and no less notable for the fact that the settlers involved happened to be women. Mrs. Kitty Hesselberger and Mrs. Raynes Simpson ran a farm near Nyeri. Unlike some farmers who had as yet failed to grasp that Mau Mau was not just something which happened to other people, Mrs. Hesselberger and her friend had given some prior thought to what they would do if attacked. So when, at what was becoming the usual hour of about nine o'clock, the house-boy

- the usual forerunner of these attacks - came in as the ladies were settling down to listen to the radio after supper, they were on the alert and noticed right away that there was something very strange in the way he hurried in trembling and obviously worried. Showing good tactical sense, Mrs. Raynes Simpson had seated herself in a chair facing the door and instead of leaving her pistol in her dressing-gown pocket as many of them did she had placed it on the arm of the chair. So when Mrs. Hesselberger began to ask the house-boy what was the matter with him, and at that moment the gang burst through the door, the wise Mrs. Raynes Simpson was able to shout a warning and simultaneously fire her first shot which killed the leader who was bounding towards her brandishing a panga. Her second shot - at a man whose panga was about to kill her friend - unhappily missed and more unhappily killed the ladies' only ally, their boxer dog. But the assailant anyway decided to withdraw rapidly, as Mau Mau usually did in the face of retaliatory fire. Another shot from Mrs. Raynes Simpson's pistol caused a general retirement of the gang, by which time Mrs. Hesselberger's shotgun was in the battle, and for a while she directed its fire down the dark corridor along which the attackers had retreated towards the kitchen until there was silence in that quarter.

"Sounds were now heard coming from the bathroom alongside the living-room and the ladies discharged their pieces - shotgun and pistol - through the thin timber wall, and the trail of blood through the bathroom window which they found later indicated that they had at least winged another member of the gang before he escaped. Only then did they have their first opportunity to switch off the radio, which had all this time been giving the nine o'clock news bulletin, and to fire signal rockets summoning the police.

"The final count showed that the gang had left behind three dead. For the settlers, especially those living on isolated farms, this success was heartening and it seemed to confirm a pattern which these attacks were following on which defensive precautions could be based."
(Majdalany, op. cit., pp. 117-9. adapted.)

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An African view of the British detention camps during the Emergency.

"The long convoy of trucks[16] arrived at Langata in a light drizzle at eight o'clock on the night of 21 August 1954. Langata is, I am told, about three miles from the center of Nairobi, near the National Game Park, but I had had no time since my release to revisit it and during the ten days we stayed there practical geography lessons were discouraged. We were soon left in no doubt that comparatively, Kowop camp had been a holiday camp. While we were still in the trucks a Seychellois K.P.R. (Kenya Police Reserve) officer came across and, clambering up on a tire, leaned over the side of the vehicle and to our amazement started hitting us with a long stick. He shouted out 'Ma Ma Mba', 'Ma Ma Mba', and seemed half-insane. Self preservation being clearly vital we all began wriggling desperately to get underneath our friends so that they could nobly shield us. There was also a scramble, in which I was in the van, to the relative safety of the other side of the truck. The blows were so wild that the parts of the body normally hit were missed more often than not and blood was drawn from heads and arms in the indiscriminate onslaught. He had an ugly and cruel face and could not speak English or Swahili properly. Fortunately the European officer who had brought the convoy from Maralal came on the scene and saved us. He told the Seychellois that he should not beat us but should wait until he brought his own convoy when he could do what he pleased with them. We felt considerable advance sympathy for 'them'.

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[16] From *Mau Mau Detainee* by Josiah Mwangi Kariuki, published by the Oxford University Press.

"Our officer, who had brought about thirty Tribal Police and Home Guards with him, then told us to get out of the trucks and hurry to our compound, Number 21. We were rushed there in such haste that many of our belongings were left behind. However, all our things were brought to us the next morning. At about half past eight that night, when we reached the compound, we were told to squat in lines, each containing five people, and to place our hands on the top of our heads. This was to be the recognized formation in all the camps for being counted. An officer would walk down the files of five, counting out loud, and dealing out a smart blow with his stick to each row as he passed. The middle places in the row were consequently in great demand as their occupants were not in the front line like those on the wings. There was no chivalry involved and I usually achieved a center seat.

"But the counting was not the end of that night's events. The Seychellois stood up in front of us and said that we should now repeat various phrases after him. While we were being counted the compound had mysteriously filled up with many more Tribal Police and Europeans until they seemed almost as many as we were. The Seychellois first ordered us to say 'Ma Ma mba': now these are meaningless syllables in Swahili so we repeated them exactly, although we knew perfectly well he was trying to make us say the Swahili for 'Mau Mau is bad' - 'Mau Mau mbaya'. A Kikuyu Home Guard then told us to repeat after him, 'We Englishmen will rule this country for ever'. As he was a Kikuyu this seemed an odd statement and we found no denial of our principles in repeating it. All through this performance the Europeans and the Tribal Police were prowling up and down lashing out at anyone who seemed in poor voice. As we had not eaten since Kowop it was not surprising that some of us did not feel like shouting. We were then told to say 'Jomo Kenyatta is a dog'. We were silent and refused to repeat these words in spite of blows from their sticks. Then we were ordered to lie on our backs in the rain-water puddles in the compound. Someone had a brainwave and we passed the word round: 'Say he is a Creator (Kikuyu - mba) not a dog (mbwa - Swahili)'. 'Say it, say it', said the Tribal Police, continuing to hit out at us. We did, but unfortunately a Kikuyu understood the play on words and they were furious. They selected a man from South Tetu called Gachahi and stood him out in front where he was beaten until at last he pronounced the words they wanted.

Gachahi had, however, put up a noble resistance and he was not disgraced in our eyes. We were then told to say 'Dedan Kimathi and Stanley Mathenge will be finished in the forest'. These were the names of the two Land Freedom Army leaders in the Aberdares, and we could certainly not agree to say this. Fortunately the Swahili word for 'flourish' (*ishi*) is very similar to that for 'finish' (*isha*) so by mumbling in deep voices we managed to disguise this one easily enough. Next we had to say 'Dedan Kimathi and Stanley Mathenge are dung'. The Swahili for this is *mafi*, which can be easily turned into *maji* (water), meaningless, but this did not matter. At last this extraordinary performance came to an end. It seemed stupid because anyone with normal intelligence could see that it would strengthen rather than weaken our faith and because the perpetrators were made to appear so childish during it. We had no food that night and as we went to sleep we discussed what had happened. We looked back on the three dry hills of Kowop with nostalgia. Langata was not a good place.

"In the morning we looked round and the land was full of tents and rolls of Dannert wire, many, many more of each than we had ever seen before. Langata was being used as a transit camp for the Kikuyu who were arrested in 'Operation Anvil'. This had started in April 1954 and was designed to break up all the 'Mau Mau' committees in Nairobi and to destroy the sources of medical and military supplies which were still finding their way up to the forests. It was also hoped to capture the members of the various gangs operating in the city. This was to be achieved by cutting off the different sectors and arresting wholesale everyone in them at the time. All the prisoners were then brought in front of Special Branch agents who were dressed in huge hoods with eyeholes, and who became known as 'Little Sacks', or *Gakunia*. The agents were a mixed lot. Some were ordinary 'spivs' who became professional betrayers because this gave them a steadier income than they had known before: as the tempo of the Emergency increased so did the demand for such people and the supply never seemed in danger of drying up. But there were all those whom we called *Tai Tai* because they came from the class of the educated young men who wore ties. Many of these were unemployed and became agents to earn money, while others were simply cowards and did it to escape arrest. All these groups originally had the same strong desire for freedom that we had but the feeling had been weakened by their own personal needs and fears. It was the illiterate people who throughout remained strongest in the struggle. Everyone filed slowly past these ghostly figures who would suddenly say 'Take him'. Anyone so named was brought to our camp to wait for the next train to a detention camp.

"The Little Sacks used occasionally to come out to Langata itself where they could classify the people detained there. 'Black' was the category for unrepentant hard-core 'Mau Mau'; 'Grey' for heavily infected but not unreclaimable 'Mau Mau'; 'White' for clear or rehabilitated people. I never found out whether the inventor of these labels realized the double symbolism in them. The camp to which detainees were sent from Langata depended on the category in which they had been placed.

"The Government undoubtedly succeeded in its immediate military objective. Nairobi was cleaned out. But it also arrested and detained thousands of harmless people. I remember one lunatic who was put into the category of Black and sent to Manyani; this created great misery for him and for those in whose compound he was put. It is open to doubt whether anyone can really have accurate knowledge of the secret life of more than about fifty people and the 'Little Sacks' put away hundreds apiece. They had to produce results to get their money; they would, too, have been less than human had they not been malicious on occasion. 'Operation Anvil' doubled the numbers in detention at that time and left the Government with a headache and complications whose effects are still not fully worked out. At the time we reached Langata there were about four thousand people detained there and they were being moved to Manyani in batches of a thousand twice a week."

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UNDERSTANDINGS AND RELATED REFERENCE MATERIAL

In the pages that follow, each understanding from Topics 2 and 3 has been listed together with a few questions which help to direct inquiry toward that understanding. The page number following each understanding relates to the page in the syllabus. Reference material which may be helpful is included on that page and those immediately following the statement of the understanding.

Where several understandings seem to be related or can be reached through common reference materials, these have been combined. Those understandings which are most effectively reached through use of the case materials have been omitted.

There has been no attempt to limit or expand the reference materials so that the same number of items are offered for each understanding. In several cases, much more is offered than may be needed by the class. It is hoped, however, that the quantity of materials offered will be sufficient to permit depth study in those schools in which the study of these topics is expanded.

Teachers will probably wish to supplement or replace some of the materials here with other source materials. It is particularly important in studying developing nations to appreciate the dynamic quality of the culture, replacing obsolete news items and statistics with more accurate data.

Although this guide has been prepared to implement the 1966 edition of the syllabus, we have kept in mind the plans for a revision which will update content and also incorporate suggestions of specialists and teachers. A suggested rephrasing of several understandings is indicated by bracketing words to be deleted and by showing words to be added in italics. The selections and questions which follow such an amended statement are appropriate to help students reach that revised understanding.

GEOGRAPHIC FEATURES HAVE TENDED TO LIMIT AFRICA'S DEVELOPMENT AND TO ISOLATE PEOPLES FROM CULTURAL CONTACTS WITHIN AND OUTSIDE THE CONTINENT. (p. 14)

GREAT EXTREMES IN PHYSICAL CONDITIONS POSE CONTINUING PROBLEMS FOR MAN IN AFRICA SOUTH OF THE SAHARA. (p. 15)

- How did topographical features affect the migration pattern in Africa?
- What evidence is there that topographic features discourage cross cultural contact within Africa in the past?
- To what extent did the Sahara desert isolate Africa to the south from Europe?
- How does Africa compare with other continents as to development of major urban centers along the coast? What reasons can be advanced for this difference? How does this difference affect the extent of African contact with the outside world?
- How has man's use of the land in Africa South of the Sahara been affected by geographic conditions?
- To what extent has modern technology reduced the geographically caused problems described in the above questions?

No maps or basic geographic information from contemporary sources are included here because there is adequate treatment of these topics in the various publications concerning Africa today.

Some passages which the teacher might find helpful include:

Coughlan - *Tropical Africa,* pp. 12-14: a vivid description of topography

Conton - *The Lonely African,* p. 1: description of the continent

James and Davis - *The Wide World,* pp. 453-454: a good description and cross section of a rift valley

Vlahos - *African Beginnings,* pp. 19-20: Geographic features in relation to the coming of man to the scene. There is also an excellent map of African climate and vegetation.

In addition, most of the paperback texts concerning Africa today include brief descriptions of climate and vegetation.

Some filmstrips presenting a general picture of Africa may provide useful data for students. An example is the two-part series, *Africa Today: An Introduction to the Changing Continent,* Africa Filmstrips, 51 East 42nd Street, Suite 1800, New York, N.Y., 10017, $14 for two filmstrips plus guides and map. Many of the pictures include valuable clues to topographical and climatic information about Africa. The variety of land use in Africa is also evident.

Transparencies are available from many of the major map companies. Several specific transparency series with useful evidence for reaching the understandings include:

Aevac*

AF-42-1	Physical Features
AF-42-2	Rivers of Africa
AF-42-3	Vegetation Belts in Africa
AF-42-4	Deserts, Grasslands, and Rainforests
AF-42-5	Rainfall and Its Impact on the Continent
AF-42-6	Climate

Allyn and Bacon

Base Map #1	Relief and Vegetation
Base Map #2	Relief
Overlay #20	Rivers and Drainage
Overlay #21	Climate
Overlay #25	Landforms
Overlay #26	Physiographic Features

Civic Education Service

#23	Two Faces of Africa

Keuffel and Esser

#4	Elevation
#5	Climate
#6	Vegetation
#7	Agriculture
#13	Transportation

Teachers may find pictures such as those in the A.J. Nystrom Company set Africa Geography Pictures, or the Denoyer Geppert Series, Study Prints of Africa, useful in conjunction with these understandings.

*Listing of these and other resources does not constitute endorsement of any of the items.

Ancient Accounts of African Geography

The following description of the map of Africa (1790) is taken from the *Proceedings of the Association for Promoting the Discovery of the Interior Parts of Africa,* published in London in 1791. The map on page 65 was drawn for this volume and should be used with the descriptive material.

"That the Geography of Africa has made a slower progress towards improvement than that of every other part of the world, during the last, and the present century, is to be attributed more to natural causes, than to an absolute want of attention on the part of Geographers. Formed by the Creator, with a contour and surface totally unlike the other Continents, its interior parts elude all nautic research; whilst the wars and commerce in which Europeans have taken part, have been confined to very circumscribed parts of its borders... To the lovers of adventure and novelty, Africa displays a most ample field: but the qualification of local manners, and, in some degree, of habits, must in this case, be superadded to that of language: and this, unquestionably, renders the undertaking more arduous than that of an ordinary Tour...

"As both EUROPE, and its adjacent Continent, ASIA, are spread over with inland seas, lakes, or rivers of the most extended navigations, so as collectively to aid the transport of bulky articles of merchandize from one extreme of them to the other; and to form (like stepping-stones over a brook) a more commodious communication: so likewise the northern part of the new Continent appears to have an almost continuous Inland Navigation; which must prove of infinite advantage to its inhabitants, when fully peopled; and contribute to their speedier civilization, in the mean time. But Africa stands alone in a geographical view! Penetrated by no inland seas, like the Mediterranean, Baltic, or Hudson's Bay, nor overspread with extensive lakes, like those of North America: nor having in common with the other Continents, rivers running from the center to the extremeties; but on the contrary, its regions separated from each other by the least practicable of all boundaries, arid Desarts of such formidable extent, as to threaten those who traverse them, with the most horrible of all deaths, that arising from thirst! Placed in such circumstances, can we be surprised either at our ignorance of its Interior Part, or of the tardy progress of civilization in it? Possibly, the difficulty of conveying merchandize to the coast under the above circumstances, may have given rise to the *traffic* in *men,* a commodity that can transport itself!...

"But the Public are not to expect, even under an improved system of African Geography, that the Interior Part of that Continent will exhibit an aspect similar to the others; rich in variety; each region assuming a distinct character. On the contrary, it will be meagre and vacant in the extreme. The dreary expanses of desart which often surround the habitable spots, forbid the appearance of the usual proportion of towns; and the paucity of rivers, added to their being either absorbed or evaporated, instead of being conducted in flowing lines to the ocean, will give a singular cast to its hydrography; the direction of their courses, being moreover, equivocal, through the want of that information, which a communication with the sea usually affords at a glance. Little as the Antients knew of the Interior Part of Africa, they appear to have understood the character of its surface; one of them comparing it to a leopard's skin. Swift also, who misses no opportunity of being witty at the expence of mathematicians, diverts himself and his readers both with the *nakedness* of the land, and the absurdity of the map-makers.

"'Geographers, in *Afric* maps,
With savage pictures fill their
gaps,
And o'er unhabitable downs
Place elephants, for want of
towns.'

"The Society for Promoting the Discovery of the Interior Parts of Africa has been fortunate in collecting much geographical information, in so early a stage of the African researches; and there is little doubt but that in a few years all the great features of this Continent (within the reach of their enquiries) may be known and described. But to accomplish this, it will be necessary that intelligent Europeans should trace some of the principal routes; as well to apportion the distances, as to establish some kind of criterion for the parole information derived from the natives. As yet, in the wide extent of near thirty degrees on a meridian, between BENIN and TRIPOLI, not one celestial observation has been taken, to determine the latitude." (Report of the Society, pp. 311-319.)

"Mr. BEAUFOY having given, from the materials in his possession, so full an account of each road and country, nothing remains for me to do, but simply to describe, from the same materials, the mode of fixing the principal positions, in the map... The outline of the great body of Africa, together with the courses of the Nile, Gambia, Senegal, and Wad-drah, are copied from Mr. D'Anville.

"Fezzan (or rather its capital, Mourzouk) is given in the Itineraries at the distance of seventeen days and a half from Mesurata. These, taken at fifteen miles per day, produce two hundred and fifty-two miles. The bearing is said to be South from Mesurata;...Mourzouk, then, falls in latitude 27°20'.

"Agadez, the next principal station, is, at a medium forty-one days from Mourzouk, on a South West course, or thereabouts: and these, at thirteen miles per day, produce four hundred and fifty-five miles; and place Agadez in latitude 20°20'; and nearly in the meridian of Tripoli...

"From Agadez to Cashna is seventeen days, which, at fifteen miles per day, give a distance of two hundred and fifty-five miles. The bearing is said to be South South West. Cashna, then, will stand in or about the lattitude of 16°20' North, and about a degree and a half West from Tripoli...

"Cashna may be regarded as the central kingdom of the great body of Africa; and as a part of the region named SOUDAN, of which at present but few particulars are known.

"Ghanah, or Ghinnah, is placed, in respect of Cashna, according to M. D'Anville's Map. It does not appear whether he had any authority for placing it ninety miles to the North East of Cashna: but its position, in respect of the City of Nubia, (antiently Meroé, on the Nile) is on the authority of Edrisi. This Author also allows twelve days between Agadez and Ghanah: and by my construction, they are two hundred and eight miles asunder... Ghanah was in the twelfth century a city of the first consequence...

"From Cashna the road leads Westward to the Kingdom of GONJAH, ninety-seven days journey from the former... Itinerary of the SHEREEF IMHAMMED says, that eighteen or twenty days from Gonjah, towards the North West (or between the West and North) lies the Country of YARBA: and eight days farther West, that of AFFOW... Gonjah, by circumstances, is about eight hundred and seventy miles from Cashna; which allows only nine miles for each day. I therefore conclude that the road is very circuitous.

"Gonjah is reported by the Shereef to be forty-six days journey from the Coast of Guinea, to which the Christians trade. It is probable that the Gold Coast is the part meant... Of this space of forty-six days travelling, from Gonjah towards the Coast, the Shereef had travelled only the first ten days, to the City of Kalanshee, a dependecy of the Kingdom of *Tounowah;* the capital of which, according to his report, ASSENTAI...situated midway between Kalanshee and the sea coast: that is, eighteen days journey from each. The Shereef also reports, that there is no communication between this coast (which we may suppose to be the Gold Coast) and the country of Gonjah: for that the King of Assentai, who possesses the space between, prohibits his Inland Neighbours from passing through his country.

"But Mr. NORRIS, a gentleman who resided many years in Wydah &c. reports differently: for he says that there are other States, (that is, the Fantees, and their confederates) lying between Assentai and the sea; and that the Assentais have often attempted, but without success, to open a communication with the Coast.

"To return to the route from Cashna to Gonja. There are between them some extensive kingdoms or states, most of which appear to preserve their antient religion. I have generally marked the progress of the Mahomedan Religion, by a crescent; and the Caffre States by an arbitrary mark of a different kind.

"It will appear by a slight inspection of the Map, that the Mahomedan Religion, as far as respects the Interior Part of the Country, has spread southward, to about the parallel of twelve degrees of North latitude. Probably though, in some of those countries where the Court religion is Mahomedan, the bulk of the people may profess the antient religion.

"TOMBUCTOU, is placed on the following authorities: First, Mr. MATRA, the British Consul in the dominions of Morocco, says, on the authority of the natives, that Tombuctou is fifty days *caravan travelling* from TATTAH, a place situated on the common frontiers of Morocco, Drah, and Zenhaga; and in the route from Morocco, and Suz, to Tombuctou. Tattah is ascertained in position, by a route of Ben Alli's. He found it to be nine days and half from Morocco, and one day short of a station on the Wad-drah (or Drah River) which station was four days, or sixty-six miles lower down than *Tinjuleen,* a place in D'Anville's and Delisle's Maps of Africa. It was also twelve days journey from the City of Nun, or Non, which city by Ben Alli's account, is two days from the sea coast; and well known to be opposite to the Cape of the same name. These authorities enable us to place Tattah one hundred and seventy miles South South East from Morocco. Then, fifty days from Tattah to Tombuctou, at thirteen each day, produces six hundred and fifty miles. By Ben Alli's report, Tombuctou is forty-eight days from the capital of Sultan Fullan, lying within the district of Gallam, on the River Senegal. The position of this place is not known to me; but by circumstances it must be near the river: and in using materials of so coarse a kind, trifles must not be regarded...

"It appears that most of the road from Tattah to Tombuctou, lies across the vast Desart, commonly known by the name of ZAHARA, or properly, THE DESART. Geography is at present, very bare of particulars, in this quarter. Ben Alli went from Tombuctou, direct to Fezzan, skirting the South East border of this great Desart. He reckoned only sixty-four days between Tombuctou and Fezzan, which at twelve miles and half per day, produce only eight hundred miles. The interval on the Map is nine hundred and seventy. Reason, however, points out, that the distance from the nearest place, Gallam, ought to be preferred. And as it is understood, that Agadez and Tombuctou are about fifty-five days asunder, it appears yet more probably that the interval between Fexxan and Tombuctou, ought not to be reduced. It must be recollected, that Ben Alli's Communications were given from memory, after an interval of twenty years.

"The point of the next importance, is Bornou, the capital of an extensive kingdom situated on the South East of Fezzan, and between the two NEELS or NILES; that of Egypt, and that of the Negros.

"Bornou, is given by the Shereef, at about fifty days from Mourzouk (or Fezzan) which may be taken at six hundred and fifty miles. He also reports that it is twenty-five days journey from the course of the Nile, where it passes the country of Sennar; or in distance about three hundred and sixty miles. This would place Bornou in a direction of South East, somewhat southwardly, from Mourzouk; and about the parallel of 19°40'..." (Proceedings of the Society, pp. 329-337.)

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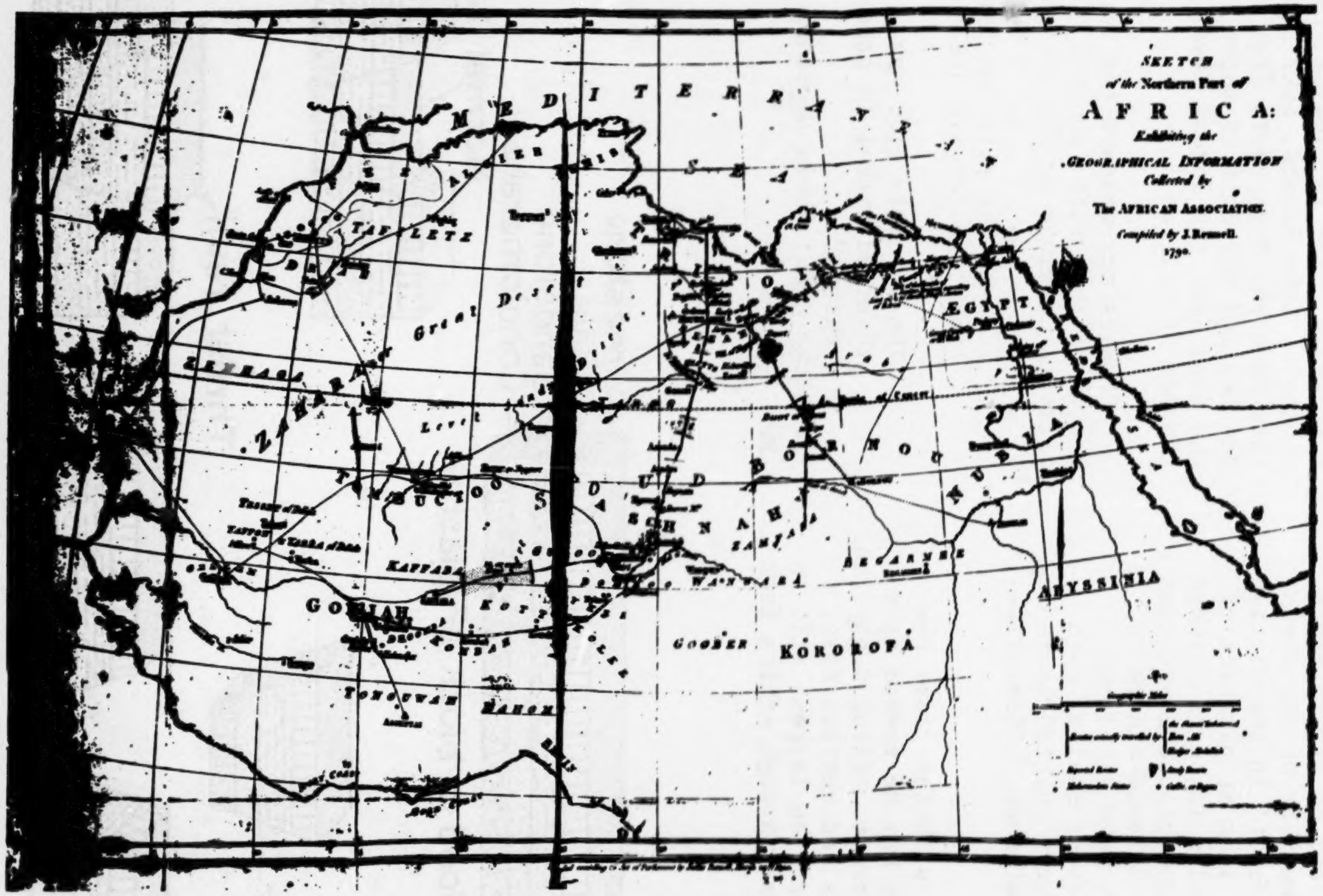
Use the map prepared by the society (p. 65) to trace this trip; note extent of settlement along the caravan routes.



[17] From *Proceedings of the African Association for Promoting the Discovery of the Interior Parts of Africa*. London. T. Cadell. 1791.

Scientific Explanations of African Geography

The Rift Valleys of Africa

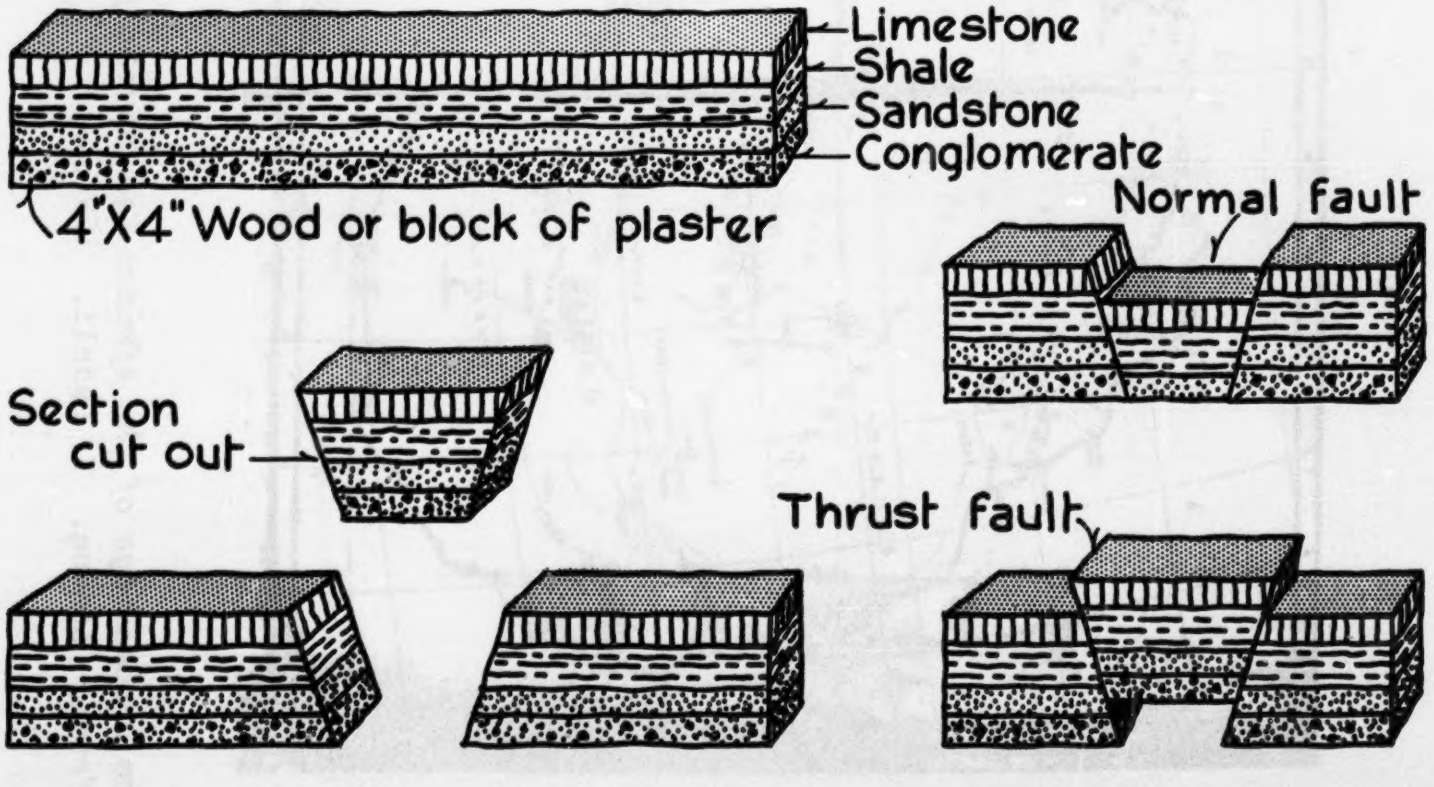
"To help pupils understand the rift valleys of Africa begin by having them look up the words 'rift' and 'fault' in the dictionary and then look at pictures of rifts and faults in earth science books or in encyclopedia articles on geology. Science-minded pupils might like to make simple or plaster models of faults, with different layers painted to represent layers of rock. (See illustration.)

"Discuss with the class how a rift valley may be formed as a result of a fault. Using a physical map of Africa and western Asia, point out that the largest rift in the world runs through Africa from Mozambique to Syria and includes Lake Nyasa, Lake Tanganyika, Lake Victoria, Lake Edward, Lake Albert, Lake Rudolph, then north from the Red Sea and the Gulf of Aqaba to the Dead Sea, the Jordan River, and the Sea of Galilee.

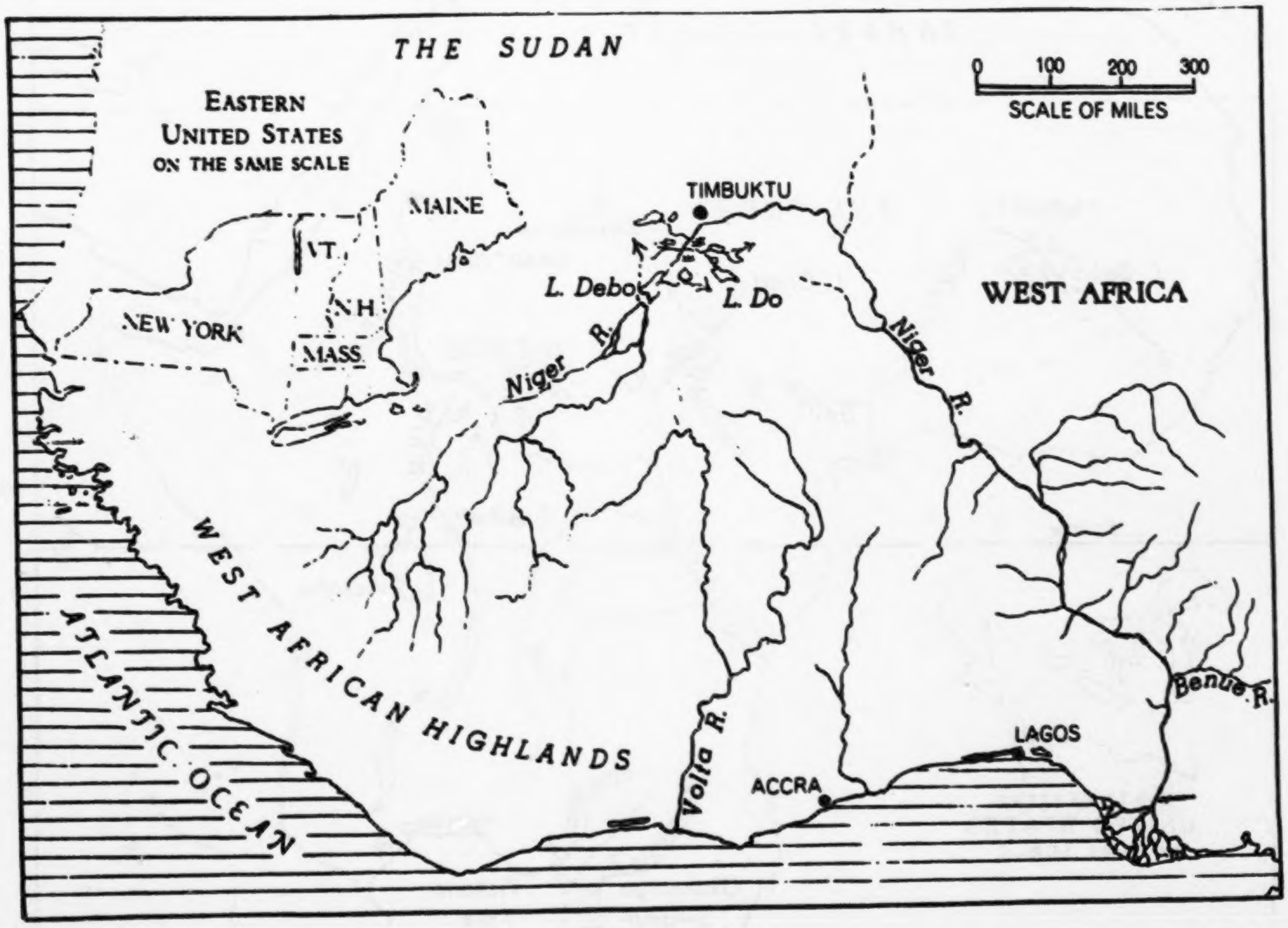
"Pupils may measure the total length of this rift (about 3,000 miles). Conclude by discussing:

- The way the rift has aided travel in certain areas
- The way this rift has thwarted travel in other regions"

(*Teaching About World Regions*, pp. 131-132.)



The following material from *Things Maps Don't Tell Us* by A. K. Lobeck can be used in conjunction with the passage from *The Proceedings of the Africa Association,* quoted below, and with the map from the same report, to help explain the mystery of the "disappearing Niger."



LAKES. ***Shallow Lakes and Swamps. Four Great Swamplands of Africa. The Timbuktu Region; Lake Chad Region; the Sudd of the Nile; and the Okavango Swamp.***

"Ordinarily we do not associate[18] swamps with deserts, or even with semi-arid country. But in Africa there occur, at the very edge of the greatest deserts of the world, four extensive swamplands. In each of the swamps there are many shallow lakes as well. These several regions are each some 200 miles across.

"These regions, too, are all contiguous to the largest rivers of Africa, the Niger, the Nile, and the Zambezi. Three of these regions lie north of the equator, along the southern margin of the Sahara Desert. This is the belt known as the Sudan. We may term these northern regions the 'Timbuktu Region,' the 'Chad Region,' and the 'Sudd.' The Timbuktu region lies along the course of the Niger. The Chad region is on the Logone, which occasionally runs into the Niger; and the Sudd lies along the Nile. South

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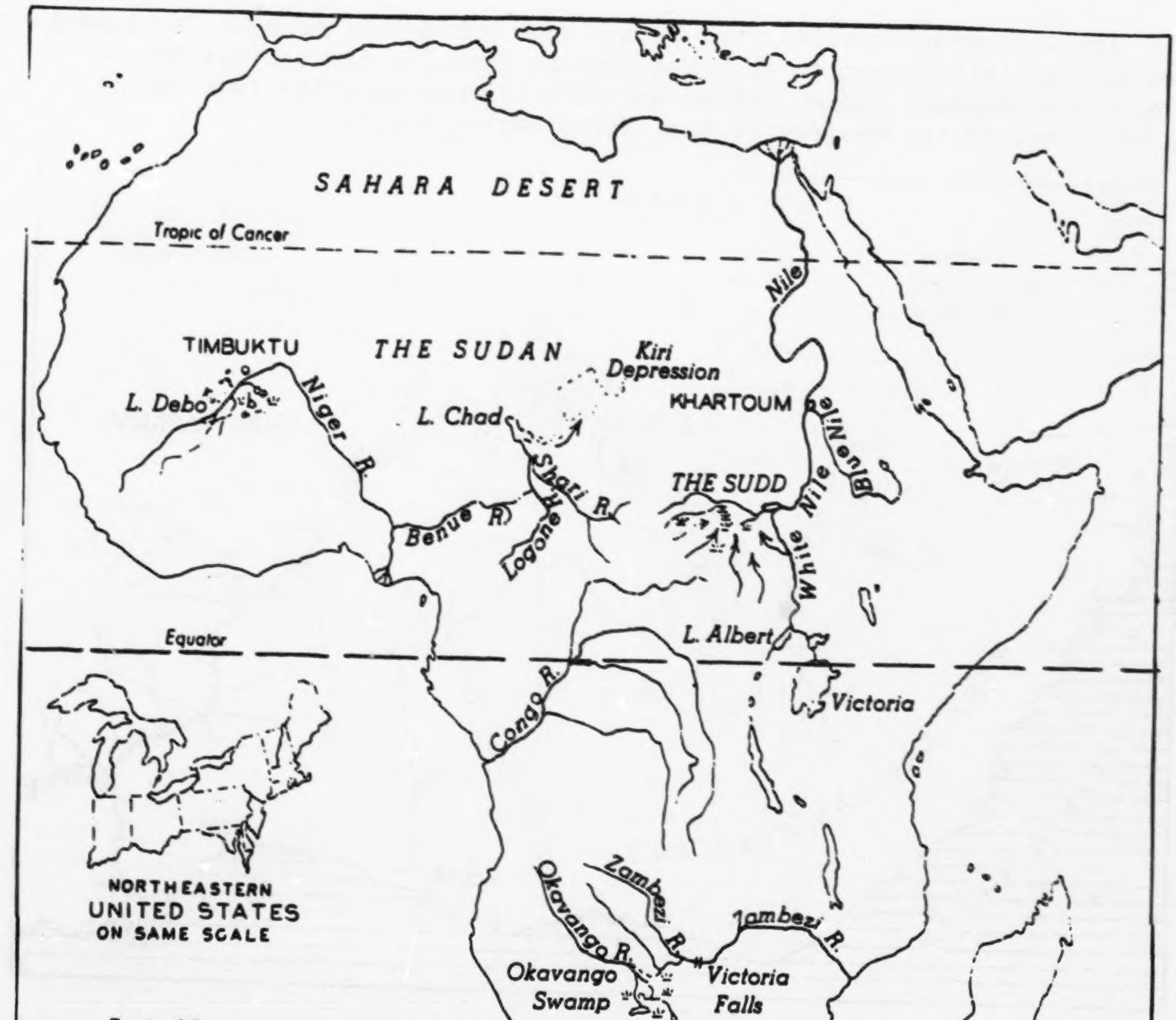
[18] From *Things Maps Don't Tell Us,* by Armin K. Lobeck. © 1956. Reprinted by permission of The Macmillan Company.


SAHARA DESERT
Tropic of Cancer
Nile
TIMBUKTU
THE SUDAN
Kiri Depression
L. Debo
Niger R.
L. Chad
KHARTOUM
Blue Nile
Shari R.
THE SUDD
Benue R.
Logone
White Nile
Equator
L. Albert
Congo R.
Victoria
NORTHEASTERN
UNITED STATES
ON SAME SCALE
Zambezi R.
Okavango R.
Zambezi R.
Okavango Swamp
Victoria Falls
Tropic of Capricorn
0
1000
MILES
KALAHARI DESERT
THE SUDAN
L. No
Sobat
THE SUDD
White Nile
0
300
MILES
L. Albert
Zambezi R.
Victoria Falls
Okavango R.
Okavango Swamp
0
300
MILES
L. Ngami
KALAHARI DESERT

(Lobeck, p.141.)

of the equator, the Okavango Swamp lies on the Okavango and other tributaries of the Zambezi...

"Into the Timbuktu region, as shown on the map above, flow the Niger River and other large streams from the mountainous country to the southwest. There the Niger seems to break up into a number of smaller channels which diverge in several directions and end in a multitude of small lakes and swamps. Finally the Niger manages to emerge from the network of lakes and streams and pursues its way southeastwardly to the sea...

"The four great lake and marshland regions of Africa change mightily in area from season to season. During the wet season the lakes expand tremendously because of their shallow depth. Then the marshes with their interlacing watercourses become a network of reed-grown channels, an intricate maze that baffles all but those who are familiar with their every detail. During the dry season the lakes shrink to a mere fraction of their former size. The marshes then dry up and become a prey to vast grass-fires set by lightning or more frequently by the natives. The animal life, hippos and crocodiles, concentrate in the few waterholes that remain, waiting for the wet season to return.

"...during the northern summer, between June and September... the sun is north of the equator. In this whole equatorial region the rainy season comes at the time that the sun is most nearly overhead, which is the summer. This meteorological fact comes about because the great heat of the sun causes upward-rising convectional currents in the atmosphere. These rising currents, upon reaching the higher levels of the atmosphere expand. Cooling results from this expansion and this brings on rapid condensation, causing great cumulus clouds and much rain, often of the thunderstorm type.

"In the northern summer the rains fall north of the equator. In the southern summer the rains fall south of the equator.

"The headwater portions of the rivers, during the rainy season, receive vast volumes of water, more indeed than streams like the Nile or the Niger can accommodate. These many tributaries of the larger rivers, and many other streams too, bifurcate and flow off in all directions into the surrounding desert. Extensive alluvial flats are thus formed which, while the rainy season lasts, become almost like big inland seas.

"As the sun returns to the southern sky, the northern rivers tend to dry up, the marshes and lakes decrease in area, and the major rivers, like the Nile, dwindle in volume. The southern rivers then become flooded. The Okavango and other streams pour great volumes of water into the Okavango Swamp, and some of their many channels find their way to the Zambezi. At this season, too, between December and March, the Victoria Falls on the Zambezi have a stupendous volume and are truly an awe-inspiring sight. This is the time to see them, near the end of the southern rainy season.

"From these statements it is obvious that these several marshlands alternate between periods of abundant and periods of deficient water. Irrigation, therefore, is carried on. Much of the land in the Timbuktu region has in that manner been brought into cultivation by French engineers. It is easy to see, therefore, why this fertile and rich tract of country became in early times the terminus of one of the most important caravan routes across the Sahara." (Lobeck, pp. 140-143.)

"The river known to Europeans by the name of Niger, runs on the South of the kingdom of Casna, in its course towards Timbuktu; and if the report when Ben Alli heard in that town, may be credited, it is afterwards lost in the sands on the South of the country of Timbuktu. In the Map, only the known part of its course is marked by a line; and the suppositious part by dots. It may be proper to observe, that the Africans have two names for this river; that is NEEL IL ABEED, or RIVER of the NEGROES: and NEEL IL KIBEER, or THE GREAT RIVER."
(*Proceedings of the Association for Promoting the Discovery of the Interior Parts of Africa.* p. 328.)

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These hypotheses concerning the mystery of the Niger were reported in *The Life and Travels of Mungo Park* published by Harper and Brothers in 1840:

"1. That the Niger, after leaving Silla, continued to flow towards the east, across the heart of Africa, until it joined the Nile; or, in other words, that the Niger was identical with that great western branch of the Niger called the *Bahr-el-Abiad*, or White River, of which the sources then were, as indeed they still are, undiscovered.

"2. That the Niger, after leaving Silla, continued to flow towards the east until, somewhere in the interior of Africa, it emptied itself into lakes, discharging its surplus waters, in the rainy season, over a wide extent of level country.

"3. That the Niger, after continuing its easterly course for some distance beyond Silla, turned towards the south, and, flowing many hundred miles in that direction, at last issued into the Atlantic Ocean, in about 6° south latitude, through that great outlet of fresh water called the river Congo or Zaire.

"4. That the Niger, after continuing its easterly course for some distance beyond Silla, turned towards the south, and entered the Atlantic Ocean in about 4° north latitude, at the head of the Gulf of Guinea, through the numerous little channels which were known to intersect that part of the African coast, and which were supposed to form an enormous delta or alluvial tract, bounded on the east by the river called the *Rio del Rey*, and on the west by the *Rio Formosa*, or Benin River."

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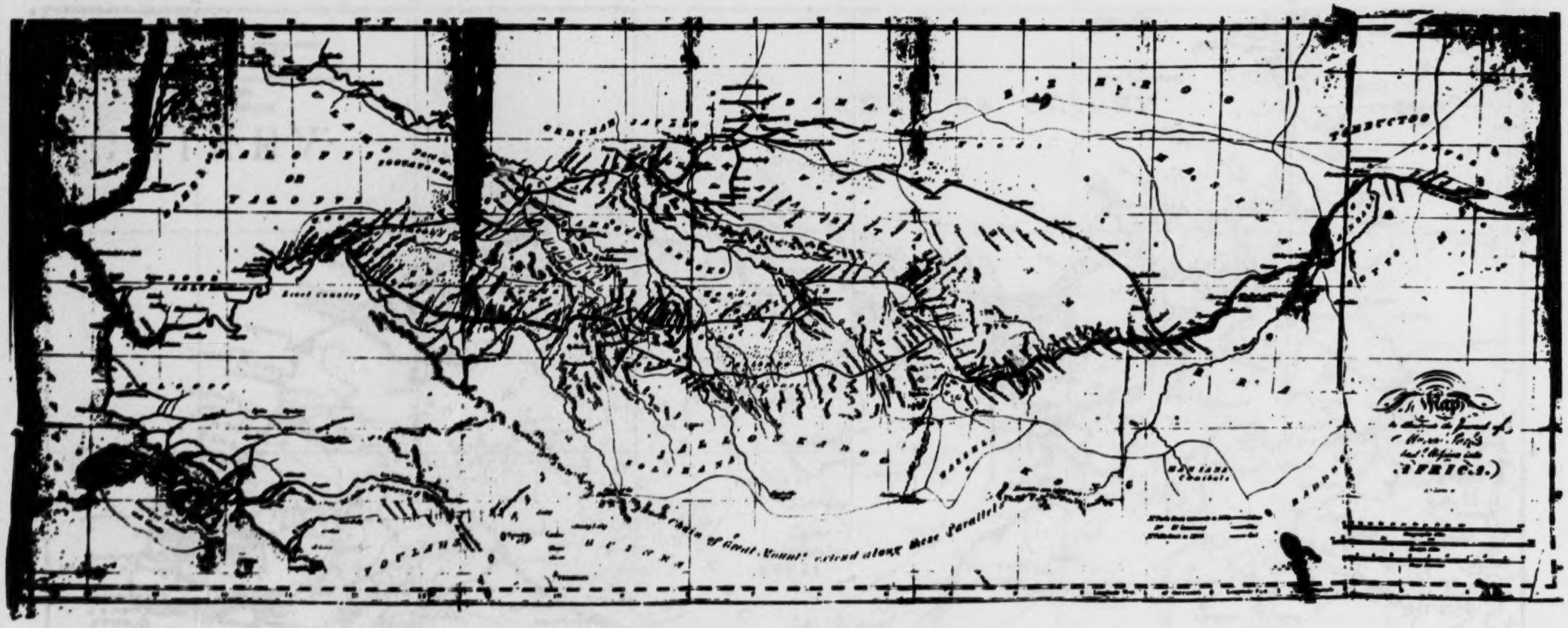
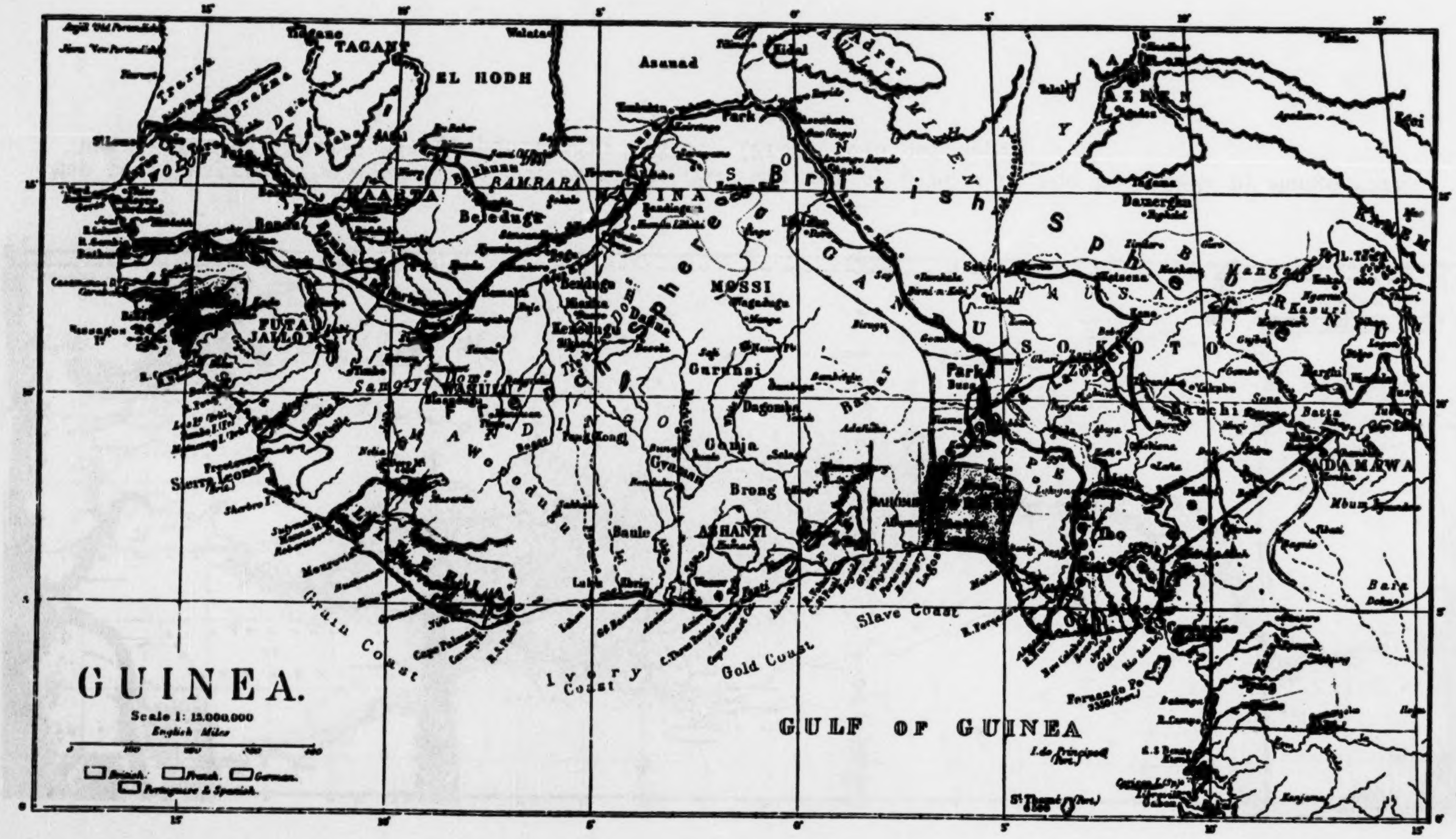
Students interested in learning how the Niger mystery was finally solved will be interested in accounts of the explorations of Mungo Park, Lieutenant Clapperton and Richard Lander.

The complete selection (Example 68) from Lobeck, concerned with shallow lakes and swamps, can be used to deal with geographic conditions as barriers to transportation and communication in Africa. The entire passage is also needed if the activity reprinted from *Teaching About World Regions* is used.



Map to illustrate *The Journal of a Mission to the Interior of Africa in the Year 1805* by Mungo Park. Philadelphia. Edward Earle, publisher. 1815. (Front fold out map.)



(*Mungo Park and the Niger* by Joseph Thompson. New York. Dodd, Mead and Company.)

513. Marshes in the Savannas

"An unusual phenomenon in Africa is the presence of poorly drained regions in the savannas.

"On a map of Africa, have students locate some of these marshes, such as the region around Timbuktu near the Niger River, the Sudd near the White Nile, the area around Lake Chad, and the lower Okavango River in Bechuanaland.

"Have pupils find out why these poorly drained regions exist and what effects the dry and wet seasons have upon them. Information may be found in encyclopedias, geographies of Africa, and in the book *Things Maps Don't Tell Us*, by A.K. Lobeck." (*Teaching About World Regions*, p. 129.)

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The selections below offer an opportunity to relate some of the climatic and topographical conditions to land use. The readings should be used to answer questions as these:

- What are some of the problems posed for man in Africa by the physical conditions of the world in which he lived? What are some ways in which he has attempted to deal with these problems?

"AFRICAN AGRICULTURE[19]

The Soil

"Contrary to popular belief, most of the soil of tropical Africa is mediocre or poor. The luxuriant growth of the jungle is due to the high humidity and temperature rather than to the fertility of the soil. The prevailing red soil with fine gravel, often with an ironstone crust known as 'laterite,' is the product of weathering processes in which the finer and more soluble elements have been carried to the sea. Most of the 'red earths' are poor in plant food, and frequently the valuable mineral elements that remain are inert and in forms not available to plants. At high temperatures organic matter from roots and leaves decomposes and leaches rapidly and, as a result, most of the soils in the hot and wet areas are deficient in bases, especially in calcium, potassium and phosphate. In general, the lighter sandy soils are even less promising and present greater problems of erosion in heavy rainfall. The quick growth of the bush in the humid climate is nature's method of keeping a supply of organic matter in soils after cropping and exposure. The native practice of cultivating crops under the cover of light shade is based on experience. The fallen leaves and the shade lower the soil temperature and slow down the process of decomposition and leaching.

"Lack of mineral elements affects plant and animal life to an extent not yet fully determined, but it is thought that the smaller size of cattle in the wet areas where they have established a certain immunity to the tsetse fly is due to the calcium defiency of the soil. Cattle in the dry areas and the grass lands are larger, and the soil, being less cultivated and less subject to the effects of the heavy rains of the forest country, is richer in calcium as well as in other mineral elements essential to animal health."

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[19] From *Africa Advancing* by Jackson Davis, Thomas M. Campbell and Margaret Wrong. The International Committee on Christian Literature For Africa. London. 1945. Reprinted by permission. Note: Copies may be obtained from The Friendship Press, New York.

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The Use of the Land

"AGRICULTURAL DEVELOPMENT[20]

Ecologic Approach to Agricultural Development

"The low agricultural production of developing countries is usually attributed to the unwillingness and inability of their farmers to apply scientific methods. On this assumption, if farmers were to apply all recommendations, production would at least be doubled.

"The ecological approach to agricultural development is quite different. Crops grown in a country, methods of growing them, cropping systems and the type of agriculture are the consequence of the physical and economic conditions that prevail.... Therefore, when the farmers resist advice, we should not accept the easy explanation that they are impervious to progress, but try to find the reasons for this attitude. Is our advice really good and feasible or is there any reason why the change cannot be made as suggested or is impossible? If so, we should try to eliminate any obstacles and adapt our advice. Farmers are numerous and vary considerably in character; we may always find a farmer willing to accept our advice, and if this should put money into his pocket, the other will follow; so that it is difficult for a method not to spread, if it is really good.

"The advances that can be introduced in West African agriculture and the methods to obtain such introductions are discussed below; but we shall first deal with the chief obstacle to any progress - subsistence agriculture.

Subsistence Agriculture

"In many parts of West Africa the farmer produces for himself. The quantity of products he sells on the national market, and the amount of goods he buys is insignificant. If the farmer should have a surplus he cannot sell this at reasonable prices. Under such conditions any progress is impossible. The farmer has no incentive to increase production.

"Moreover any progress requires cash for seeds, fertilizers, insecticides, fungicides, etc., and a subsistence farmer has no financial means with which to make these purchases.

"The need therefore is to offer farmers the opportunity of selling their surplus at reasonable prices.

"....If the farmers do not have considerable quantities of surplus, commerce will not be interested in buying. As long as commerce does not buy surpluses, farmers will not produce them. It is a vicious circle that can be broken only by government action.

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[20] From *Crop Ecologic Survey in West Africa*, Vol. I, by P. Papadakis. May 1966. Reprinted by permission of Food & Agricultural Organization.

"The change from a subsistence to a market economy is also necessary for general economic development. Industrial development requires a market and subsistence farmers are not consumers. A subsistence farmer is economically isolated from his nation, which means cultural isolation also. Agricultural development would mean that each farmer would produce food for many citizens, and buy a great deal of goods for his comfort.

"The agricultural progress of a country may be measured by the percentage of its agricultural population. The lower this percentage, the more developed is the country and its agriculture.

"There are splendid examples of the difference between subsistence and commercial agriculture in West Africa. Where cash crops are produced (cocoa, palm oil and kernels, peanuts, etc.) flourishing villages, towns and cities are found, and cultural development is evident. Where cash crops are not grown and subsistence agriculture prevails, the situation is much the same as it was fifty or more years ago. Population is also more dense in the cash crops areas; men are attracted by money and associated values.

Introduction of Improved Varieties - Annual Crops

"One of the best methods of increasing production is by the introduction of improved varieties. The difference in cost between an improved and a non-improved seed is usually very small, while the difference in yield is often considerable....

"In this respect West Africa has advanced considerably. Plant breeders have produced really superior varieties of many crops, but the area sown with these varieties is still insignificant. Why are improved seeds not used more? The African farmer, even if he wishes to, lacks the money to buy improved seed, and seed production cannot be developed.

"The solution lies in selling farmers the seed on credit.... To obtain the repayment of these loans it is necessary to organize the commercialization of agricultural production. If the farmer cannot sell his surplus at reasonable prices, he cannot pay. On the contrary, if the organization that sells seeds on credit, buys farm products, the repayment of loans is facilitated.

"In developing countries, when the seed is sold on credit, farmers take it, even if they are not entirely convinced of its merits.

"Moreover, seed production is cheaper in developing countries.... [I]f you give the seed on credit to the farmer, and guarantee that you will buy the production he cooperates willingly; he follows the instructions literally; the seed produced is genetically good, and the cost of production is low because the seed farmer is satisfied with a small salary when he works for himself.

Fertilizers

In many cases fertilizers increase crop yields in West Africa and the application pays.... When a crop is sown on a good bush fallow, its response to nitrogen is lower; even other deficiencies are masked because decaying organic matter releases other nutrients too. After some years of cropping the response is greater. At the end of the dry season actual fertility is at its peak and decreases as the humid season advances; consequently it is important to give fertilizers, especially nitrogen, at this time when actual fertility decreases. After a 'late occupation' crop, for instance yams, actual fertility is high and the response is smaller than after an 'early occupation' crop (sorghum, millet, rice)....

"Much attention is paid to nitrogen leaching, but there is another reason why the influence of fertilizers disappears rapidly after their application. They are used by soil micro-organisms; when the soil is moist and covered with luxuriant vegetation, micro-organisms use nitrogen and other nutrients to build organic matter and actual fertility is low; plants suffer from hunger. When the soil is dry and no plants grow on it the process is reversed; organic matter decays and actual fertility rises.

"The response to fertilizers depends on the type of soil,...but the response also depends on the crop grown. Rice responds almost invariably to nitrogen; oil palm and coconut respond to potash in soils in which other crops do not respond. Groundnut responds to phosphorus better than many other crops. Nitrogen may be injurious to cotton in certain cases, especially when the weather is cloudy and humid, inducing excessive leaf and stem growth. In all countries fertilizer companies give advice to farmers, more according to the crop than according to the soil and they cannot be much mistaken....

"Fertilizer experiments carried out in experimental stations cannot be expected to determine the exact technique that should be applied. That will come from experience on the farm. It is therefore urgent to offer farmers the opportunity to try fertilizers by giving them the fertilizer at a low price....

"However, we cannot expect general use of the results unless fertilizers are sold to farmers on credit, and are, at the beginning, subsidized. To ensure the repayment of these loans, the organization that offers credit should be the same, or closely connected with that which buys the production directly from the farmer."

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Use Herskovits, M.J., *The Human Factor in Changing Africa.* New York. Knopf. 1967, may be useful in this context.

The map on p. 57 and explanatory text. Chapter 4 "The Base Line of Change: Agricultural Peoples" gives the teacher a scholarly background concerning effects which stemmed from basic agricultural changes. For the most part, the text is too difficult for 9th grade reading. However, by supplying some data and posing some related questions, a teacher can help some students see these relationships.

For example, on pp. 80-81 the author's point is advanced, that differing agricultural practices of the eastern and western parts of Africa affected the ease with which the coming of the European penetration brought change in the economic life of the areas which they dominated.

Have the class analyze the chart of agricultural products, (reprinted from *Teaching About World Regions*, p. 133), noting the comparison of West African and East African involvement. (Reference to the Herskowits map, p. 57, would be useful in defining the areas he considers western and eastern.)

Relate the results of this analysis to maps showing: climatic conditions, elevations, and soil types, available in many atlases.

- What type of economic activity (for example) pastoral vs. agricultural) would be prevalent, even in the earliest stages of culture, in each area?
- Why would it be easier for an agricultural people to move to cash crop production than it would for a pastoral people to make this change?

Agricultural Products	Countries
Cacao	Belgian Congo, Cameroons, French Equatorial Africa, French West Africa, Ghana, Liberia, Nigeria, Sierra Leone, Spanish Guinea, Togoland
Coffee	Angola, Belgian Congo, Cameroons, French Equatorial Africa, French West Africa, Kenya, Malagasy Republic, Ruanda-Urundi, Tanganyika, Togoland, Uganda
Cotton	Angola, Belgian Congo, Cameroons, French Equatorial Africa, French West Africa, Mozambique, Nigeria, Tanganyika, Uganda, Union of South Africa
Palm kernels	Angola, Belgian Congo, Cameroons, French Equatorial Africa, French West Africa, Ghana, Liberia, Nigeria, Sierra Leone, Togoland
Peanuts (Ground nuts)	Belgian Congo, Cameroons, French Equatorial Africa, French West Africa, Gambia, Ghana, Malagasy Republic, Nigeria, Federation of Rhodesia and Nyasaland, Tanganyika, Union of South Africa
Rice	Belgian Congo, French Equatorial Africa, French West Africa, Ghana, Malagasy Republic, Sierra Leone, Tanganyika, Zanzibar

Source: *Statistic Yearbook*. 1959. United Nations
(Teaching About World Regions, p. 133)

Tribalism and Ethnic Groupings

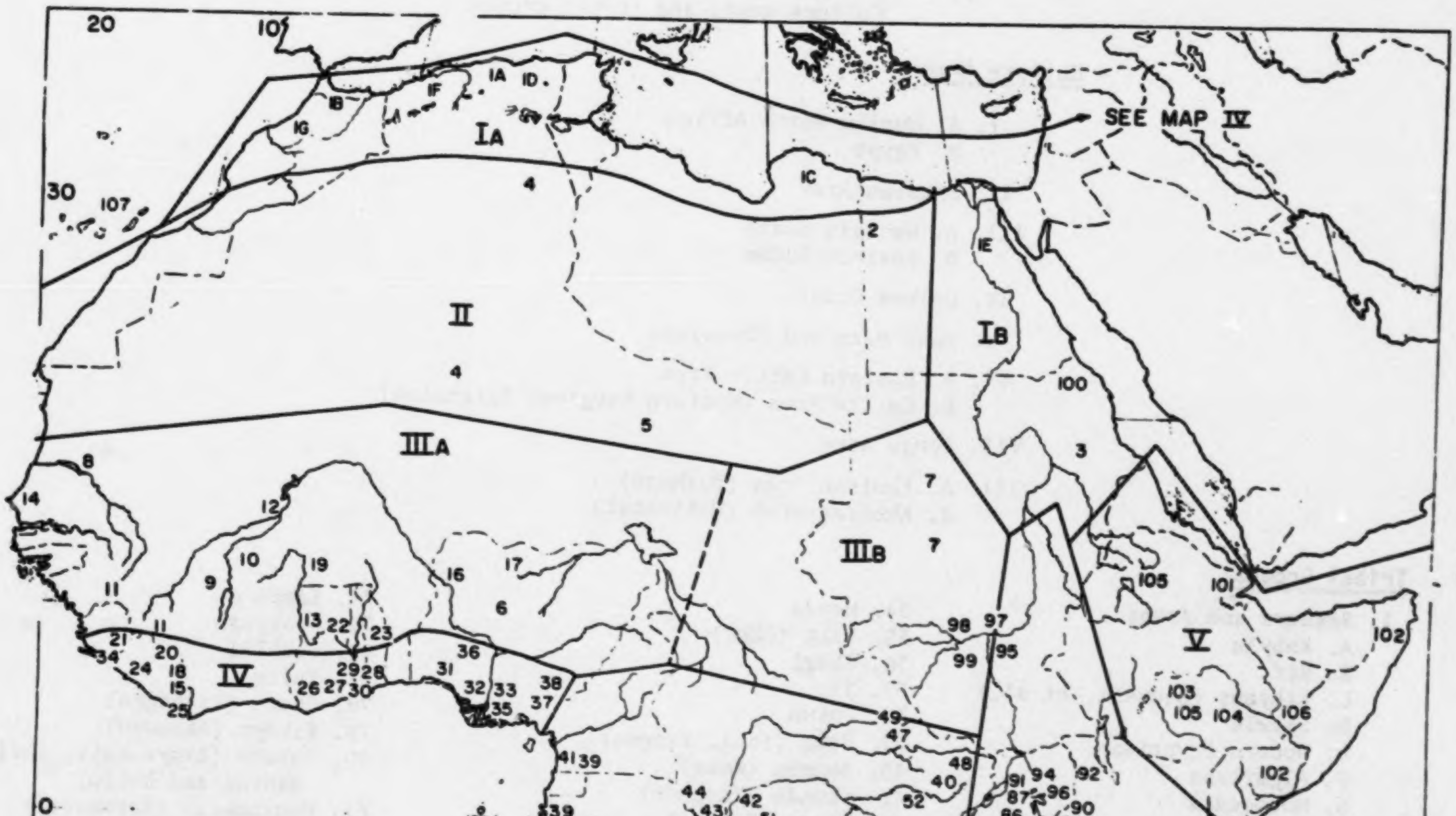
AFRICA SOUTH OF THE SAHARA HAS EXPERIENCED GREAT HUMAN DIVERSITY [DESPITE ITS RELATIVE ISOLATION.] (p. 15)

Students can analyze the charts of culture comparisons in Nigeria and Tanzania to note diversity within a single country. The map and tribal groups may be used to note wide variety within Africa as a whole. The inclusion of these selections is in no way intended to encourage memorization of lists of tribes, or of "tribal characteristics." The following questions may be used in conjunction with these selections, to help students reach the understanding.

- What evidences of cultural diversity can be found within a single African nation?
- In what ways might the geographic setting have influenced the development of cultural differences?
- To what extent did the cultural differences reflect greater or lesser contact with Mediterranean cultures or those of Asia Minor?

Transparencies available:

AEVAC - Peoples of Africa - AT 40-11



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[21] From *Atlas For Anthropology* by Robert F. Spencer and Elden Johnson. Reprinted by permission of Wm. C. Brown Company publishers.

"III. AFRICA
Culture areas and tribal groups

Culture Areas:

I. A. Muslim North Africa
    B. Egypt

II. Saharan Area

III. A. Western Sudan
    B. Eastern Sudan

IV. Guinea Coast

V. East Horn and Abyssinia

VI. A. Eastern Cattle Area
    B. Cattle Area (Western Marginal Extension)

VII. Congo Area

VIII. A. Khoisan Area (Bushman)
    B. Khoisan Area (Hottentot)

Tribal Groups:

1. Berbers and Arabs
    A. Kabyle
    B. Rif
    C. Libyans (Senussi, et al.)
    D. Shawia
    E. Modern Egyptians
    F. Algerians
    G. Moroccans
2. Siwani (Siwa)
3. Nubians
4. Tuareg
5. Teda-Tibbu
6. Kanuri
7. Baggara (incl. Kababish)
8. Senegalese
9. Bambara
10. Dogon
11. Mandingo (Malinke)
12. Songhai
13. Dagaba
14. Wolof
15. Mano
16. Fulani (Fulbe, Peul, incl. Tukulor)
17. Hausa
18. Dan (Gio)
19. Mossi
20. Kpelle
21. Susu
22. Tallensi
23. Nupe
24. Vai
25. Kru
26. Ashanti
27. Fanti
28. Dahomeans (Fon)
29. Ewe
30. Ga
31. Yoruba
32. Bini (Benin)
33. Ibo (incl. Ibibio)
34. Mende
35. Yakö (Ekoi)
36. Gbari
37. Tiv
38. Jukun
39. Fang (incl. Pangwe)
40. Bwamba (Amba)
41. Yaunde (Yaounde)
42. Mongo (Balolo)
43. Bangala
44. Babangi
45. Obongo
46. Bakongo (Kongo)
47. Mangbettu
48. Lugbara
49. Azande (Zande)
50. Batatela
51. Pygmy Tribes -- Twa (Batwa)
52. Pygmy Tribes -- Mbuti
53. Bushongo (Songo incl. Lele, etc.)
54. Lunda (Balunda, Ndembu)
55. Ovimbundu
56. Herero
57. Ovambo (Ambo)
58. Bushman
59. Hottentot (incl. Nama, Bergdama)
60. Lozi (Barotse)
61. Ba-Ila (Ila)
62. Tonga
63. Venda (Bavenda)
64. Thonga (Ba Thonga)
65. Shona
66. Xosa
67. Zulu
68. Tswana
69. Lovedu
70. Basuto (Sotho)
71. Swazi
72. Yao
73. Bemba (Babemba)
74. Lamba
75. Nyakyusa
76. Swahili
77. Taita
78. Chaga (Tschagga)
79. Kikuyu (Akikuyu)
80. Ankole (Banyankole, incl. Bahima and Bairu)
81. Wanyamwezi (Anyamwezi)
82. Gusii
83. Sukuma
84. Wandorobo (Dorobo)
85. Watussi (Tussi)
86. Baganda (Ganda)
87. Nyoro (Banyoro or Bakitara)
88. Haya
89. Nandi (incl. Kipsigi)
90. Suk
91. Alur
92. Turkana
93. Masai
94. Ascholi
95. Nuer
96. Lango
97. Shilluk
98. Nubans (Dilling and Nyima)
99. Dinka
100. Beja
101. Danakil (Afar)
102. Somali
103. Amhara
104. Falasha
105. Ethiopians (Abyssinians)
106. Galla
107. Guanche

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108. Tanala-Betsileo
109. Antandruy
110. Sakalava
111. Malagasy"

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A CULTURE COMPARISON OF THREE NIGERIAN PEOPLES

	IBO	YORUBA	HAUSA
Homesite	Live in dispersed villages; traders in many Nigerian cities	Long tradition of urban settlement; also compact villages	Long tradition of cities like Kano, but most live in compact villages
Work roles of men and women	Men clear fields, grow men's crop, yams, tap oil palm to make wine. Women's roles center round homemaking, planting crops like cassava and corn. Women are often traders.	Men are farmers; women help only with harvest. Men trade export crops and do crafts such as weaving, blacksmithing and woodcarving. Women care for household, livestock, and are traders of food and cloth in markets.	Men are primarily farmers, but usually practice another occupation such as animal slaughter, building, dyeing, or making "Moroccan" leather. Men also do household laundry. Women may help in harvest, but aside pursue female crafts, domestic activities and some trade.
Descent	Through father only	Father only	Mother and father
Kinship	Lineage group 3-7 generations deep lives along path in dispersed village	Lineage lives together in area of town.	Often live in kin related area, but may live with maternal kin as well as paternal.
Marriage	Ideal is polygyny. Marry outside lineage. Marriage often arranged - Ages - girls 15-16 boys c. 30	Ideal polygyny; marry outside kin group; often arranged Ages - girls 16-18 boys 25-28	Ideal - polygyny to a limit of four. Often marry as preferred first or second cousins; first marriage arranged. Ages - girls 13-14 - boys 20
Divorce	Increasing	Frequent now; they say rare in past	Very common - often three or four times for a woman
Government	No central government(s); authority dispersed among many village groups; no chiefs	Within the 50 Yoruba kingdoms, many forms of government, some with strong kings called *obas*.	Strong loyalties to feudal chiefs, called the *emirs*.
Writing	None until European contact	None until European contact	Long proud tradition of literacy in Arabic
Religion	Christianity - Tribalism	Islam - Christianity - Tribalism	Islam - some "pagan" Hausa (Tribalism)
Key cultural values	Love of individual freedom - admire the go-getter	Proud of their past; particularly their urbanization, conquests, and kingdoms	In troubled times admire fortitude and obedience; proud of past

A CULTURE COMPARISON OF THREE TANZANIAN PEOPLES

	MASAI	CHAGGA	MAKONDE
Economy	Pastoralists only; despise agriculturalists	Practice permanent intensive agriculture on rich highland soil - lower land reserved for corn; major cash crop coffee; own cattle, goats, dogs and chickens.	Bush fallowing; hoe farming; staples are cassava, rice, and millet; own few cattle, but most have goats, dogs, and chickens.
Markets	Not developed	Not highly developed	Few markets
Work roles of men and women	Women milk cattle, build huts, do household activities, but men herd cows.	Men only cultivate bananas and millet; women grow beans, sweet potatoes yams, and cassava; both may grow corn; men clear land.	
Kin and Site	Travel in kin-related group-make long dwelling, frame of bent poles smeared with mud and dung.	Live in kin related area of dispersed family homesteads; build cone-cylinder homes with thatch almost to ground.	Live in kin related area of dispersed family homesteads; built conical hut with thatched roof.
Descent	Through males only	Through males only	Through females only
Language	Own African language, distinctly different from Bantu; little interest in Kiswahili	Three dialects of Bantu Kichagga; many know Kiswahili	A Bantu language, Kiswahili known
Marriage	High bride price in cattle; polygyny; bride goes to live with groom's family; marry outside kin	High bride price; ideal is polygyny; marry outside kin	Man does bride service - low bride price; groom goes to live with bride's family; polygyny
Religion	Tribal	Christianity and Tribal	Tribal, some Christians
Government	Elders govern as a group; men all join age grades which provided warriors	Developed chiefs in 19th century	No chiefs - highest authority figures were village headmen; governed with aid of council of elders
Agriculture	Employ bush fallowing technique based on hoe farming. Only a few dwarf cattle; some goats and sheep; many chickens. Staples include yams, cassava, corn, coco-yams, and some banana. Major exports are palm oil and palm kernels; very densely populated.	Bush fallowing; hoe farming. Families have a few sheep and goats but many chickens. Staples include yams, cassava, and corn. Major export crop is cocoa; dense population.	Bush fallowing; hoe farming. Have very few cattle (get cattle from Fulani) but pride in a few horses, some donkeys, sheep, and goats plus much poultry; major staples from grains such as millets and corn; major cash crops are cotton and peanuts; dense population.
Markets	Very important - central one in village group meets every 4 days	Huge markets with a thousand sellers	Very highly developed trade with Fulani

Religious Diversity

IN TRADITIONAL AFRICAN TRIBAL CULTURES, ANIMISM RELIGION WAS IMPORTANT IN EVERYDAY LIFE. (p. 18)

Using the selections which follow, these questions should bring out the understanding.

- **Is there any evidence of change? If so, why?**
- **What is revealed about the culture of these people from the selections?**
- **What service does the praise-singer perform for the society?**
- **What does the goldsmith do to make the trinket? Why?**
- **How do the religious practices reflect the everyday life of a man in a rural area?**

1939[22]

TABOOS AND MAGIC

by Albert Schweitzer

"The conception of taboo plays a great part in the life of primitive peoples. Taboo means that something must be avoided because it will bring misfortune and death. There is nothing in life that may not give occasion to a taboo.

"In the neighborhood of Samkita there lived a woman whose taboo was that she must never touch a broom but do all her sweeping with her hands.

"The taboo for a certain young boy was that he must not be struck on the right shoulder. When a white man gave him a gentle tap because he had neglected his work, the boy, to his amazement, thanked him. When he asked the reason for this remarkable behaviour, the child answered, 'I thank you because you smacked me on the left shoulder. Whatever would have happened, if you had hit me on the right.'

"We once had a man at the Hospital whose taboo was that he must not get a blow on the head. If by accident anybody's hand came near his head, he had a fainting-fit. This we saw for ourselves.

"During my first stay, a tragic affair happened at Samkita. A boy at the Mission school there had as his taboo that he must not eat plantains, and must even be careful not to eat any food out of a cooking-pot in which plantains had been cooked immediately before. One day his schoolfellows told him that he had eaten fish from a pot in which there had been remains of plantain. He was immediately seized with cramp and died after a few hours. A missionary who was present gave me an account of this perplexing affair.

"That natives die when their taboo is outraged can only be explained by the assumption that as a result of their domination by the belief in taboo they are psychically affected in a way beyond our imagination.

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[22] Condensed from *African Notebook* by Albert Schweitzer. Translated by Mrs. C.E.B. Russell. Copyright 1939, (c) 1967 by Holt, Rinehart and Winston, Inc. Reprinted by permission of Holt, Rinehart and Winston, Inc.

"White people who enjoy the confidence of Africans can achieve something in such cases by their spiritual authority. Monsieur Lavignotte, the Director of the Protestant Mission plantation at Samkita in a short work on the world of imagination of the Pahouins, relates the story of a woman whose taboo was that she must never see her reflection either in glass or metal or water.

"If she was returning home from the plantation with a heavy burden on her back, she must not keep her eyes on her feet, as was necessary for a safe crossing, because she might chance to see her portrait in the water. If this did happen, she fainted and fell in. She had several times been rescued from drowning.

"In despair over what she had already suffered from this taboo, she came to Monsieur Lavignotte. 'This taboo,' she said, 'is a dreadful force. I can't help being afraid of it. But I know too that God, Whom you know and preach, is stronger than Satan, in whom we have hitherto believed. So with your help I hope to get rid of my taboo. When you have prayed with me, I shall fearlessly turn round the mirror I hold in my hand and look at myself in it.'

"After the prayer, she had the courage to do as she had said. She looked in the glass for a long time glowing with happiness because nothing happened. When at last she raised her eyes, she said to Monsieur Lavignotte, 'And to think I never knew how beautiful I am.'

"Recently I learned afresh how greatly the natives are influenced by their belief in magic. A simple surgical operation, involving no danger whatever, was to be performed on a woman. But when she was to come to the theater she behaved as though she were in despair and tried to run away. Her husband entreated me not to do anything and no amount of persuasion could calm him. Seeing how readily the natives usually decide in favour of operations, the conduct of both seemed to me so extraordinary that I suspected something in the background. Then in a prolonged talk with the husband I learned the reason of their fear. Two men who wished ill to him and his wife had made a charm according to which the wife must die if she were in any way cut with a knife. It was only with great difficulty that I succeeded in persuading him nevertheless to allow surgical intervention. A few days later the woman, cured, was able to travel home.

"So the natives who came to us for treatment at the Hospital often cherish thoughts of which we have no conception. As a result of a taboo, a curse, or an enchantment, they are in a state of spiritual distress that is hidden from us. What brought them to us was not so much the expectation of the care they would find, as the need of being somewhere when the sinister forces of what they felt themselves the victims would be unable to operate. Even the natives who are still completely involved in the old beliefs are for the most part convinced that on the land of the Mission Station and on that of the Hospital, taboos, curses, and magic are without effect."

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"The African Child [23]

"Of all the different kinds of work my father performed none fascinated me so much as his skill with gold. No other occupation was so noble, no other needed such a delicate touch; and, moreover, this sort of work was always a kind of festival: it was a real festival that broke the monotony of ordinary working days.

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[23] From *The African Child* by Camara Laye. Copyright 1966. Reprinted by permission of Librairie Plon, Paris, France.

"So if a woman, accompanied by a go-between crossed the threshold of the workshop, I would follow her in at once. I knew what she wanted: she had brought some gold and wanted to ask my father to transform it into a trinket. The woman would have collected the gold in the placers of Siguiri, where, for months on end, she would have crouched over the river, washing the mud and patiently extracting from it the grains of gold. These women never came alone: they were well aware that my father had other things to do than to make trinkets for all and sundry; and even if the making of jewellery had been his main occupation, they would have realised that they were not his first or his only customers and that their wants could not be immediately attended to.

"Generally these women required the trinket for a certain date, either for the festival of Ramadan or for the Tabaski; or for some other family festivity, or for a dance ceremony.

"Thereupon, to better their chance of being quickly served, and the more easily to persuade my father to interrupt the work he had in hand, they would request the services of an official praise-singer, a go-between, and would arrange with him in advance what fee they would pay for his good offices.

"The praise-singer would install himself in the workshop, tune up his cora, which is our harp, and would begin to sing my father's praises. This was always a great event for me. I would hear recalled the lofty deeds of my father's ancestors, and the names of these ancestors from the earliest times; as the couplets were reeled off, it was like watching the growth of a great genealogical tree that spread its branches far and wide and flourished its boughs and twigs before my mind's eye. The harp played an accompaniment to this vast utterance of names, expanding it and punctuating it with notes that were now soft, now shrill. Where did the praise-singer get his information from? He must certainly have developed a very retentive memory stored with facts handed down to him by his predecessors, for this is the basis of all our oral traditions. Did he embellish the truth? It is very likely: flattery is the praise-singer's stock-in-trade! Nevertheless, he was not allowed to take too many liberties with tradition, for it is part of the praise-singer's task to preserve it. But in those days such considerations did not enter my head, which I would hold high and proud; for I used to feel quite drunk with so much praise, which seemed to reflect some of its effulgence upon my own small person.

"I could tell that my father's vanity was being inflamed, and I already knew that after having sipped this milk-and-honey he would lend a favourable ear to the woman's request. But I was not alone in my knowledge; the woman also had seen my father's eyes gleaming with contended pride; and she would hold out her grains of gold as if the whole thing was settled: my father, taking up his scales, would weigh the gold.

"'What sort of trinket do you desire?' he would ask.

"'I want...'

"And often it would happen that the woman did not know really what she wanted, because she would be so torn by desire, because she would have liked to have many, many trinkets, all out of the same small quantity of gold: but she would have had to have much more than she had brought with her to satisfy such a desire, and eventually she would have to content herelf with some more modest wish.

"'When do you want it for?' my father would ask.

"And she would always want it at once.

"'Why are you in such a hurry? How do you expect me to find the time?'

"'It's very urgent, I can assure you,' the woman would reply.

"'That's what all women say, when they want an ornament. Well, I'll see what I can do. Now are you happy?'

"Then he would take the clay pot that was kept specially for the smelting of gold and pour in the grains; thereupon he would cover the gold with powdered charcoal, a charcoal which he obtained by the use of plant juices of exceptional purity; finally he would place a large lump of the same kind of charcoal over the whole thing.

"Then, having seen the work duly undertaken, the woman, by now quite satisfied, would go back to her household tasks, leaving her go-between to carry on with the praise-singing which had already proved so advantageous to her.

"On a sign from my father, the apprentices would start working the two pairs of sheep-skin bellows which were placed on the ground at each side of the forge and linked to it by earthen pipes. These apprentices remained seated all the time, with crossed legs, in front of the bellows; at least the younger did, for the elder would sometimes be allowed to take part in the craftsmen's work and the younger—in those days it was Sidafa—only had to work the bellows and watch the proceedings while awaiting his turn to be elevated to less rudimentary tasks. For a whole hour they would both be working the levers of the bellows till the fire in the forge leapt into flame, becoming a living thing, a lively and merciless spirit.

"Then my father, using long pincers, would lift the clay pot and place it on the flames.

"Immediately all work would more or less stop in the workshop: actually while the gold is being melted and while it is cooling all work with copper or aluminium is supposed to stop, for fear that some fraction of these less noble metals might fall among the gold. It is only steel that can still be worked at such times. But workmen who had some piece of steel work in hand would either hasten to finish it or would openly stop work to join the other apprentices gathered round the forge. In fact, there were often so many of them at these times pressing round my father that I, the smallest, would have to get up and push my way in among them, so as not to miss any of the operation.

"It might happen that, feeling he had too little room to work in, my father would make his apprentices stand well away from him. He would merely raise his hand in a simple gesture: at that particular moment he would never utter a word, and no one else would, no one was allowed to utter a word, even the go-between's voice would no longer be raised in song; the silence would be broken only by the panting of the bellows and by the faint hissing of the gold. But if my father never used to utter actual words at this time, I know that he was uttering them in his mind; I could see it by his lips that kept working while he bent over the pot and kept stirring the gold and the charcoal with a bit of wood that would keep busting into flame, and so had to be constantly replaced by a fresh bit.

"What were the words my father's lips were forming, I do not know; I do not know for certain: I was never told what they were. But what else could they have been, if not magical incantations? Were they not the spirits of fire and gold, of fire and air, air breathed through the earthen pipes, of fire born of air, of gold married with fire—were not these the spirits he was invoking? Was it not their help and their friendship he was calling upon in this marriage of elemental things. Yes, it was almost certainly those spirits he was calling upon, for they are the most elemental of all spirits, and their presence is essential at the melting of gold.

"The operation that was going on before my eyes was simply the smelting of gold; but it was something more than that: a magical operation that the guiding spirit could look upon with favour or disfavour; and that is why there would be all round my father that absolute silence and that anxious expectancy. I could understand though I was just a child, that there was no craft greater than the goldsmith's. I expected a ceremony, I had come to be present at a ceremony, and it really was one though very protracted. I was still too young to be able to understand why it was so protracted; nevertheless, I had an inkling, beholding the almost religious concentration of all those present as they watched the mixture process.

"When finally the gold began to melt, I used to feel like shouting, and perhaps we would all have shouted if we had not been forbidden to make a sound: I would be trembling, and certainly everyone else would be trembling as we sat watching my father stirring the mixture, still a heavy paste in which the charcoal was gradually being consumed. The next stage followed swiftly; the gold now had the fluidity of water. The guiding spirits had smiled on the operation!

"'Bring me the brick!' my father would say, thus lifting the ban that until then had kept us all silent.

"The brick, which an apprentice would place beside the fire, was hollowed out, generously greased with Galam butter. My father would take the pot off the fire, tilt it carefully, and I would watch the gold flowing into the brick, flowing like liquid fire. True, it was only a very sparse trickle of fire, but oh, how vivid, how brilliant! As the gold flowed into the brick, the grease would splutter and flame and give off a thick smoke that caught in the throat and stung the eyes, leaving us all weeping and coughing.

"It occurred to me later on that my father could easily have relinquished all the work of smelting the gold to one or other of his assistants: they were not without experience in these matters; they had taken part hundreds of times in the same preparations and they would certainly have brought the work to a successful conclusion. But as I have told you, my father kept moving his lips! We could not hear those words, those secret words, those incantations which he addressed to powers that we should not, that we could not hear or see: this was essential. Only my father was versed in the science of conjuring the spirits of fire, air and gold, and conjuring evil spirits, and that is why he alone conducted the whole operation.

"By now the gold would have cooled in the hollow of the brick, and my father would begin to hammer and stretch it. This was the moment when his work as a goldsmith really began. I noticed that before embarking on it he never failed to stroke stealthily the little snake coiled up under the sheep-skin; one can only assume that this was his way of gathering strength for what remained to be done, and which was the most difficult.

"But was it not extraordinary, was it not miraculous that on these occasions the little black serpent always coiled up under the sheep-skin? He was not always there; he did not visit my father every day, but he was always present whenever there was gold to be worked.

"Moreover, it is our custom to keep apart from the working of gold all influences outside those of the jeweller himself. And indeed it is not precisely because the jeweller alone possesses the secret of his incantations but also because the working of gold, besides being a task of the greatest skill, is a matter of confidence, of conscience, a task which is not undertaken excepting after due reflection and experiment. Finally, I do not think that any jeweller would renounce the opportunity of performing such a task—I ought to say, such a spectacle!—in which he can display his abilities with a virtuosity that his work as a blacksmith or a mechanic or even as a sculptor is never invested with; even though in these more humble tasks his skill is no less wonderful even though the statues which he carves in wood with his adze are not insignificant works!

"The snake's presence came as no surprise to me; ever since that evening when my father had talked to me about the guiding spirit of our race, it had ceased to surprise me; it was quite natural that the snake should be there: he had knowledge of the future. Did he impart any of that knowledge to my father? It seemed to me quite obvious that he did: did he not always warn him of what was going to happen? But I had another reason for believing implicitly in the powers of the little snake.

"The craftsman who works in gold must first of all purify himself, that is, he must wash himself all over and, of course, abstain from all sexual relationships during the whole time. Great respecter of ceremony as he was, it would have been impossible for my father to ignore these rules. Now I never saw him make these preparations; I would see him address himself to his work without any apparent preliminaries. But from that moment it was obvious that, forewarned by his black guiding spirit in a dream of the task that would await him in the morning, my father must have prepared for it as soon as he arose, and had entered his workshop in a state of purity, his body smeared with the magical substances hidden in his numerous pots full of secret potions. So I believe my father never entered his workshop except in a state of ritual purity; and that is not because I want to make him out as being better than he is—he is a man like any other, and has a man's weaknesses—but always when it was a matter of ritual he was uncompromisingly strict.

"The woman for whom the trinket was being made, and who would often have looked in to see how the work was getting on, would come for the final time, not wanting to miss anything of the marvellous sight as the gold wire, which my father had succeeded in spinning, was transformed into a trinket. She was here now, devouring with her eyes the fragile golden wire, following its tranquil and inevitable spirals round the little metal cone which gave the trinket its shape. My father would be watching her out of the corner of his eye, and sometimes I would see the corners of his mouth twitch into a smile: the woman's avid attentiveness amused him.

"'Are you trembling?' he would say to her.

"'Am I trembling?' she would ask.

"And we would all burst out laughing at her. For she *was* trembling! She was trembling with covetousness for the spiral pyramid in which my father was inserting, among the convolutions, tiny grains of gold. When finally he terminated the work by placing at the summit the largest grain of gold, the woman would jump excitedly to her feet.

"Then, while my father was slowly turning the trinket round in his fingers, smoothing it into perfect shape, no one could have displayed such utter happiness as the native woman, not even the praise-singer, whose trade it was to do so, and who, during the whole process of transformation, had kept on singing his praises, accelerating his rhythm, increasing his flatteries as the trinket took shape, and praising my father's talents to the skies.

"Indeed, the praise-singer participated in a curious—I was going to say direct, effective—way in the work. He, too, was intoxicated with the joy of creation; he declaimed his rapture, and plucked his harp like a man inspired; he warmed to the task as if he had been the craftsman himself, as if the trinket had been made by his own hands. He was no longer a paid thurifer; he was no longer just the man whose services each and anyone could hire: he had become a man who creates his song under the influence of some very personal, interior necessity.

"When my father, after having soldered the large grain of gold that crowned the summit, held out his work to be admired, the go-between would no longer be able to contain himself, and would intone the douga—the great chant which is only sung for celebrated men, and which is danced to only for them.

"But the douga is a tremendous chant, a provocative chant, a chant that the go-between would not venture to sing, and that the man for whom it is sung would not venture to dance to, without certain precautions.

"My father, forewarned in a dream, had been able to take these precautions as soon as he got up; the praise-singer had taken them as a matter of course when he had made his bargain with the woman. Just as my father had done, he had smeared his body with magic lotions and so had rendered himself invulnerable to the bad spirits which the douga would undoubtedly stir into activity, invulnerable also even to his fellow praise-singers who, jealous perhaps, were only waiting to hear the chant, the note of exaltation and the loss of control which that exaltation entails, to cast their evil spells upon him.

"At the first notes of the douga, my father would rise and utter a cry in which happiness and triumph were equally mingled; and brandishing in his right hand the hammer that was the symbol of his profession, and in his left a ram's horn filled with magic substances, he would dance the glorious dance.

"No sooner had he finished than workmen and apprentices, friends and customers in their turn, not forgetting the woman for whom the trinket had been created, would flock round him, congratulating him, showering praises on him, and complimenting at the same time the go-between, who found himself laden with gifts, gifts that are almost the only resources he has in his wandering life, that he leads after the fashion of the troubadours of old. Beaming, aglow with dancing and the praises he had received, my father would offer kola nuts, that small change of Guinean civility.

"All that now remained to be done was to redden the trinket in a little water mixed with chlorine and seasalt. I could go now: the ceremony was over! But often, as I was leaving the workshop, my mother, who might be in the yard pounding millet or rice, would call me.

"'Where have you been?' she would ask, although she knew very well where I had been.

"'In the workshop.'

"'Oh, yes, your father was making something out of gold. Gold! It's always gold.!'

"And she would pound furiously the helpless bowl of rice or millet. 'Your father's ruining his health! You see what he's doing.'

"'He's been dancing the douga,' I would reply.

"'The douga! The douga won't stop him ruining his eyesight! And you would be better off playing here in the yard instead of going and breathing the dust and smoke in the workshop!'

"My mother did not like my father to work with gold. She knew how harmful the soldering of gold can be: a jeweller can wear his lungs out, puffing at his blow pipe, and his eyes suffer by being so close to the intense heat of the forge; and even more perhaps from the microscopic delicacy of the work. But even if there had been no danger in it, my mother still would have disliked this sort of work: she held it in suspicion, for you cannot solder gold without the help of other metals, and my mother used to think that it was not strictly honest to keep the gold which was saved by its alloys, although this was the accepted thing; and she, too, was quite prepared, whenever she took cotton to be woven, to receive in return a piece of cloth of only half the original weight."

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Creative Expression

THE INDIGENOUS FORMS OF THE CREATIVE ARTS HAVE BEEN STRONGLY INFLUENCED BY BOTH SOCIAL STRUCTURE AND RELIGION. (p. 19)

For this understanding the teacher may find important resources through enlisting aid of teachers of art, music, and humanities. A few representative reading selections and some graphic material are included here simply to suggest the types of material available. Most publications listed are available from the New York State Library through interlibrary loan, and again are listed, not to provide complete coverage but to suggest the variety of material available.

- In the Time Incorporated "Great Ages of Man Series," *African Kingdoms* by Basil Davidson provides an excellent source of illustrations varying in time and locale.
- African Arts, School Supplement series, is published by the African Studies Center, University of California, Los Angeles, 90024, and contains photographs of both sculpture and architecture, as well as articles on music and dance. Material from this Center is being distributed by Macmillan Collier. Request their catalogue of multimedia instructional materials on the world of Black Africa.
- Models of art are useful. Alva Museum Replicas, Inc., 30-30 Northern Boulevard, Long Island City, New York, 11101, has produced a number of representative pieces. Denoyer Geppert's Earth Science replicas include artifacts useful for this understanding also.

Music

Materials:

- *African Music Speaks* - #2, "Cultures and Continents" (Videotape series produced by New York State for ninth grade social studies) See Channel 21 Study Guide (Synopsis of program for teacher in *CUE Media Guide for Social Studies and Humanities.*)
- "Music in African Life" from *Musical Instruments of Africa* by Betty Dietz and Michael Olatunji, John Day. 1965. $5.95.

Suggested Approach:

Have students read the material on African music from *Musical Instruments of Africa* by Dietz and Olantunji.

If the videotape from "Cultures and Continents" is used, students should look for answers to these questions:

- What are the four main elements in African music?
- What role does music play in African life?
- What has been the contribution of African music to American music?

"Music in African Life[24]

"All Africa sings, dances, and plays musical instrument spontaneously. Music is far more important in the daily life of the African than it is in our lives. Music is part of everyday work, religion, and ceremonies of all sorts. It is even used for communication. Many tribes have no written language, so they send messages by word of mouth, through singing, blowing signal whistles, or by using talking drums which imitate the pitch of the human voice.

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[24] Copyright (c) 1965 by The John Day Company, Inc. Reprinted from *Musical Instruments of Africa* by Betty Warner Dietz and Michael Babatunde Olatunji, by permission of The John Day Company, Inc., publisher.

"The African child learns about life through music. His mother sings to him throughout childhood, even when he is a tiny baby. Through singing and clapping he learns about the members of his family and the important people and events of his community, tribe, and country. His mother sings tales of the famous native drummers and dancers who are considered very important people in Africa. By singing songs which contain a moral, his mother teaches him what his people consider to be right or wrong. As he listens to neighbors singing things they dare not say, he learns even more about what his people value. They quarrel, mock and insult each other and later make up, all through song.

"The child listens to work songs. The singers are farmers, fishermen, hunters, herdsmen, porters, camel drivers, soldiers, or coffee sifters. When brush cutters clear a field for planting rice, musicians entertain and encourage them by playing small slit drums. An agricultural song provides rhythm for work in the fields. Porters carrying African chiefs or Europeans in sedan chairs on long journeys through the bush or forest walk to the rhythm of their singing. In equatorial Africa boatmen and fishermen sing boat songs and paddling songs. Herdboys play flutes as they watch the cattle. In desert areas there is even a song to make the camels drink. Soldiers sing to set the rhythm for their marching. Hunters celebrate a successful hunt with singing and dancing. When the Pygmies kill a male elephant with long tusks the entire village sings and dances for hours. The call-and-response form is common to many of these songs. A leader starts the song, the group answers, the leader sings again and is answered by the group, and so on.

"Singing, dancing, hand clapping and the beating of drums are essential to many African ceremonies, including those for birth, death, initiation and famous events. The singing and dancing at marriage ceremonies go on for hours with hundreds of people participating. At African funerals beautiful music is played as a tribute to the deceased, and this last performance is kept as happy as possible. People pay homage to their chiefs and kings with music and dance, and the royal drummers of some tribes even play drum rhythms and melodies on tuned drums as their kings move from home to office. No ceremony is complete without music, but African people sing joyously whether they have a special reason or not.

"Music and dance are important to religious expression. The Yoruba tribesmen who worship the god of thunder sing and dance vigorously during the Shango Ritual. The Spirit enters their bodies as they dance to the powerful, complex rhythmic patterns. They are overpowered and sometimes collapse. The religious effect is so great that the dancers expose themselves to fire without danger. They do not feel the fire nor do their bodies show evidence of being burned. The chanting, accompanied by the rhythm of the drums, gongs, and rattles, seems to transform them.

"The Pygmy people believe so strongly in the goodness of the forest that one might almost say they worship a forest god. To them the forest is father and mother. If illness or death strikes, or if the hunting on which they depend for life itself is bad, they believe that the forest is sleeping. So they wake it up by singing to it around a great fire, night after night. Colin Turnbull, who lived among the Pygmies for several years, was told, 'We wake (the forest) up by singing to it, and we do this because we want it to awaken happy. Then everything will be well and good again. So when our world is going well then also we sing to the forest because we want it to share our happiness.'

"The religious music of African Christians and Jews is an intermixture of Western and African music. Ethiopian Jews sing prayers for Passover to the accompaniment of a masonquo (lyre), gongs, and drums. Catholics in Ethiopia and in the former Belgian Congo create Masses accompanied by drums and rattles—Masses in the traditional Catholic form, but music adapted from their own ritual songs. And Protestants in West Africa compose hymns based on melodies used in the pagan worship of their ancestors.

"Political events are celebrated with music and dance also. Famous persons, native or foreign are greeted with music when they arrive and saluted with music when they leave. Natives break into spontaneous music and dance at political rallies, elections, town council meetings, and Independence Day celebrations. The African, whether primitive or civilized, makes music an essential part of his daily life.

"To some Africans music is magic. They sing songs for rain, for good luck, or to lay a charm on hunters so that no harm will come to them. Songs with clapping are thought to cause healing, and shouts are believed to frighten away evil spirits. The spells and prayers of the medicine man which are accompanied by singing and dancing often do produce healing. Modern psychiatrists who recently did research in Africa believe that the witch doctor's suggestions and the wild 'possession' dances of some tribes are really ancient methods of curing mental illnesses. Today we call this psychotherapy.

"How Africans use their bodies as musical instruments is described in the next chapter. The handiest and best instrument of all is the human voice. Africans are superb singers. The body serves as a drum as people clap hands, slap thighs, pound upper arms or chests, or stamp or shuffle feet. This body percussion creates exciting rhythms which stir folk to action. Wearing rattles or bells on wrists, ankles, arms, and waists increase the emotional response. Some Africans, such as the Pygmies, use few musical instruments other than the voice and body percussion, yet they have achieved a high musical level.

"As you read about the musical instruments of Africa, remember that Africa is not a country, but a vast continent nearly four times the size of the United States with a population of about 230 million. Nearly a thousand different languages are spoken in the almost sixty countries.

This continent is one of the most varied in the world.

"Many people think of Africa as a 'dark continent,' a land of hot jungles and deserts. Actually, there are only two deserts, the Sahara in the north and the Kalahari in the south. Snow-capped mountains are found a short distance inland from the Mediterranean along the northwest part of the continent and above the high plateaus of the eastern lakes region. On these high plateaus one welcomes the warmth of a blanket all through the summer nights. The grasslands stretch down the east coast to the mountains and plateaus of South Africa. It is here that many of the wild animals are found. The whole of central Africa is covered by a rain forest.

"In this land of various climates and land forms live people of equally great variety. They differ in size, in color, in the ways they live, and in the values they hold. Therefore, it should not surprise us to learn that their musical instruments differ somewhat according to the environment in which they live.

"Africans make musical instruments from the materials they find around them. In forest areas they make large wooden drums. Elsewhere drums are made of clay, metal tortoise shells, or gourds. Some tribes have no drums. Where materials are scarce, as in the savanna, few instruments are used. Singing is accompanied mainly by body percussion. Xylophones are made of lumber or bamboo. Flutes are found wherever reeds or bamboo grow. Animal horns become trumpets. Animal hides, lizard skins, and snakeskins are used as decoration and provide the membranes for drum heads. Laces made of hides and skins fasten together parts of instruments. Hide strips become the strings of harps, fiddles, and lutes. Bamboo may form the tongues of thumb pianos, the frames of stringed instruments, and stamping tubes. Strips of bamboo are even clashed together rhythmically. Gourds, seeds, stones, shells, palm leaves, and the hard-shelled fruit of the calabash tree are made into rattles. Ancient Africans even made musical instruments from human skulls decorated with human hair. Modern Africans use waste materials such as strips of roofing metal, empty oil drums, and tin cans. These people, bursting with rhythm, make music with everything and anything.

"This book contains information about the musical instruments of Africa south of the Sahara. Those of the north will be described in a separate volume, to be called The Musical Instruments of the Middle East, for the music of Islam is far different from the music of the rest of Africa. The instruments are grouped according to the classifications often used by anthropologists and musicologists. Those which we call percussion instruments are classified as membranophones and idiophones. The membranophones have vibrating membranes and include many forms of drums. The idiophones include the rattles, xylophones, rasps, and slit-log drums — instruments whose entire bodies vibrate and produce sound. Our brasses and woodwinds are classified as aerophones — instruments which enclose a body vibrating air. Our strings are classified as chordophones — instruments which produce sound through the vibration of strings."

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Art

- What indications are there of great variety in African indigenous art?
- What evidence is there of the use of symbolism in African art?
- To what extent are art productions part of the religious heritage?
- What status does the African artist have in his own community?

The graphics and the selections that follow will provide some background for these and other related questions concerning African art.

"Early West African Bronze Founding[25]

"The knowledge of founding in bronze (that is casting with the molten metal) has been preserved in some West-African kingdoms for centuries, in fact from long before the time when the Portuguese first sailed round Africa towards the end of the fifteenth century A.D. It is uncertain from where this knowledge came, but it is possible that it was brought by skilled craftsmen who travelled with the caravans from Egypt or the Mediterranean countries, along routes which are still used today.

Ife Bronze Heads, Portrait of a Princess, Sixteenth Century

"The first of the now famous Ife bronze heads was unearthed in 1910, together with some terra cotta heads of exquisite workmanship, and then thirteen more were discovered in 1938.

"At Tada, about a hundred miles to the North, on the Niger River, figures from an older bronze industry have been found and, also, remains of a still older industry further up the Niger which indicates that bronze founding, on a comparatively extensive scale, was done here between 600 and 900 A.D.

"Ife was the ancient capital of a very well developed kingdom which was at its greatest about three hundred to five hundred years ago.

"As yet, there are no known examples of older work at Ife which might show a slow development of technique. The bronze heads are the climax of a long tradition of bronze founding which is practised by many Negro tribes up to the present day.

Bronze Figure of a Portuguese Soldier, Head of the Oba

"The best known examples of Benin Bronze work are large portraits of kings, called the Oba, and high relief plaques depicting them in various genre and battle scenes. These heads were placed on altars during religious services, but the plaques were fixed to walls of buildings in the main street of Benin as a form of decoration. Dapper, an early explorer who visited Benin City in 1668 A.D., mentions the bronze work which he saw there.

"The composition of 'The Portuguese Soldier' is not frontal like most Negro sculpture, but spiral and dynamic in its structural composition.

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[25] From *The Art of Africa*, by W.W. Battiss, G.H. Franz, J.W. Grossert and H. P. Junod. Copyright 1958. Reprinted by permission of Shuter & Shooter, Pietermaritzburg, South Africa.

Other Articles of Metal

"Brass, copper, gold and silver were used as well as bronze, to make sceptres, bells, gongs, spoons and other ritualistic objects. Some of these are cast but others are made of beaten metal. The Ashanti of the Gold Coast have made most interesting naturalistic weights of cast brass and bronze which they use for weighing gold dust, but these will be discussed later, when dealing with Ashanti art.

Style of Benin Bronzes

"The style of Benin art gradually diverged from that of Ife, adopting characteristics which are more like other Negro sculpture. Its expression developed a complex iconography, with forms and symbols usually referring to the Oba (King). Benin is a religious art, related particularly to the cult of ancestral worship, centred in the Oba as a spiritual leader.

Negro Sculpture

"Negro art has an established tradition of many centuries and the techniques which have developed show maturity and skill. The shapes of human figures and animals have not been used naturalistically but with appreciation of the power of basic geometrical forms, to express feelings and emotions.

"Observation of Nature is the basis of his created forms, but the Negro is not limited by any feeling that Nature should be copied. He creates freely within the limitations of his log of wood, giving expression to his delight in rich contours and vigorous lines of rhythm suggested by natural features. This is particularly true of initiation masks.

Negro Crafts

"The plastic forms and decorative patterns of Negro art may also be studied in their various crafts which are still practised to a greater or lesser degree throughout Africa today. The plastic arts include pottery, work in clay, stone and wood, basketry, mat-making, applique work in cloth and leather; beadwork; filigree and hammered work in gold, silver, bronze, brass, copper, tin, iron and lead; carving in calabashes, horn, bone, and ivory; and dyeing and weaving which is done in cotton, silk, wool raffia and banana fibres.

"From amongst the work in these materials, a few typical examples which may be seen in local collections will be discussed.

Styles of Masks

"There are five styles of masks commonly used by the Negroes.

— Those worn over the face; those worn over the forehead like a cap; those resting on the crown of the head (rising up several feet, sometimes); those carried on posts or platforms; and helmet types which have a face coupled with a cap-like piece which cover the top of the head.

Uses of Masks

"Masks were used for many kinds of religious ceremonies, during rites for searching out witches, in initiation ceremonies when the elders of the tribe impersonated the spirits of the ancestors or the totem animal and, also, at meetings of the secret societies. Masks are extremely common throughout West and Central Africa, but they become more and more rare amongst the Bantu tribes living in the southerly regions of Africa.

"Some types of masks appear at fixed seasons and are worn during times of merry-making and for public amusement. They are humorous masks worn for the fun they give.

Ghana - Ashanti Tribe - Two Carved Wooden Stools

"The custom of carving ancestor figures was seldom practised by the Ashanti people of the Ghana, but, instead, every important man had his own stool which, after his death, became the place where his soul could rest. The soul entered the stool during special religious functions.

"The custom of making stools has its origin in the Golden Stool which was believed to have been miraculously received from heaven about the middle of the eighteenth century when the Ashanti nation was formed. This Golden Stool was believed to hold the soul of the Ashanti nation. It was considered to be so sacred that even the king was not allowed to sit on it."

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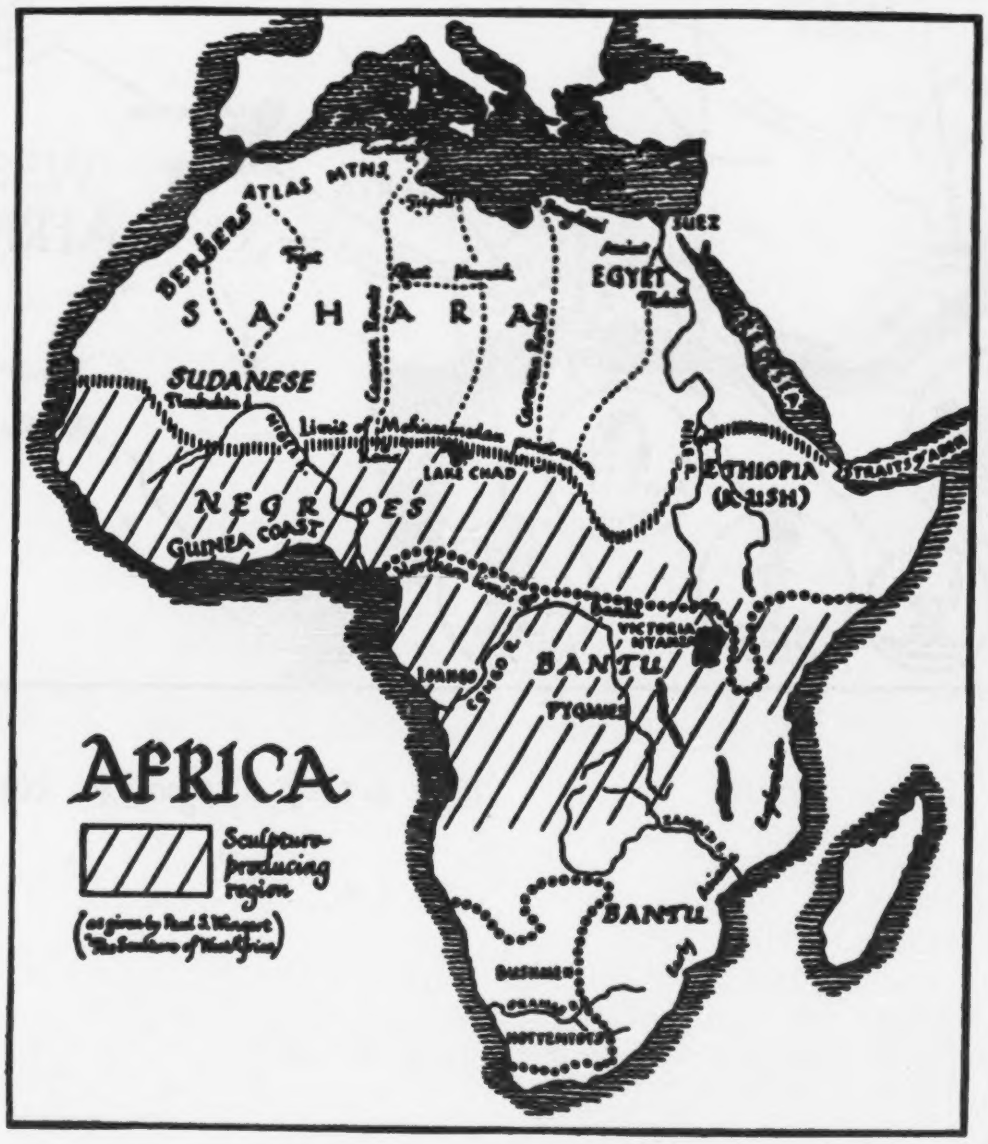
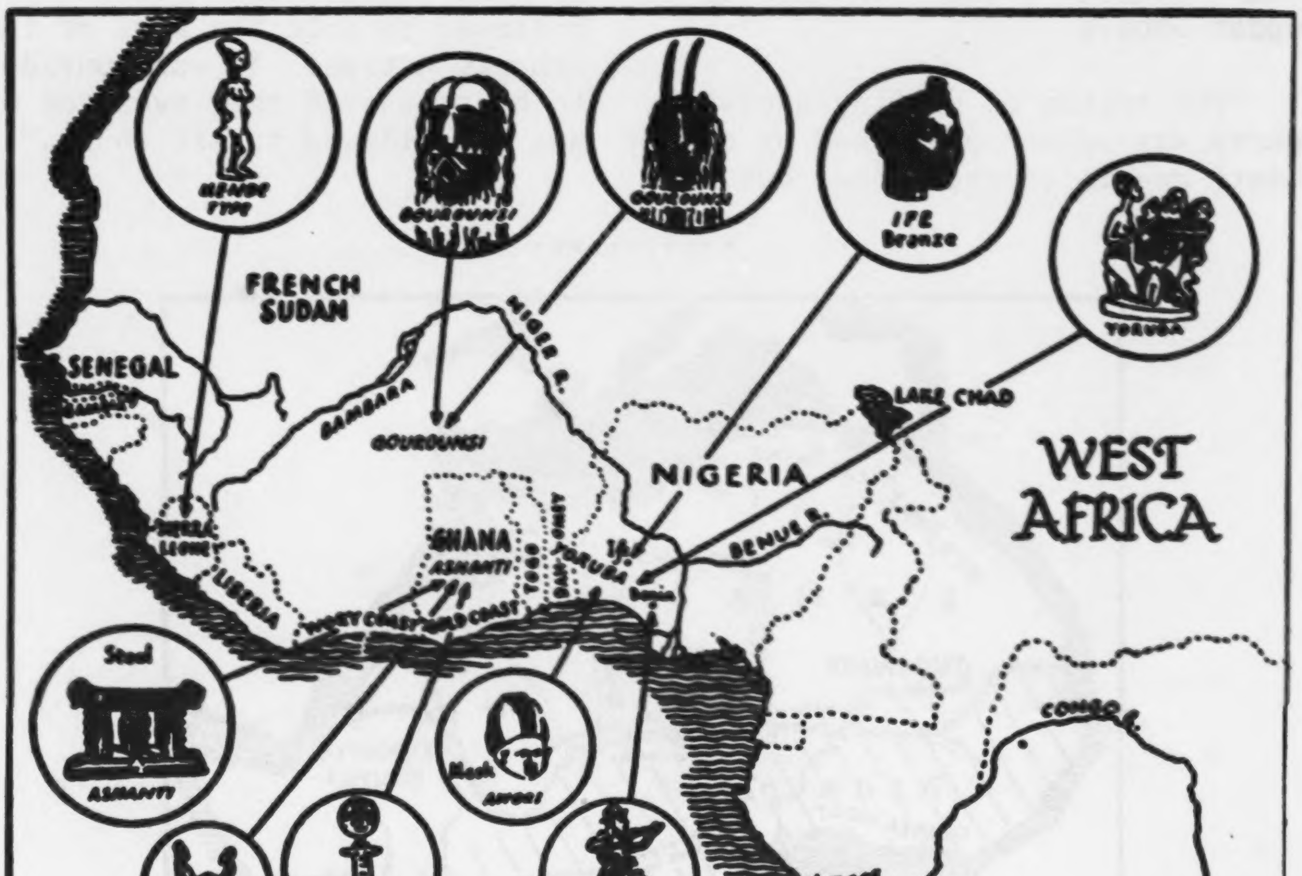


(*The Art of Africa*, p. 10)

CHAPTER TWO

THE ART AND CRAFTS OF NEGRO AFRICA



(*The Art of Africa*, p. 20)

Art of the African Negro

"The Art of the African Negro is first and foremost a sculptor's art. Like the arts of our own society, it has received its inspiration principally from religion. The carving of statuettes in connection with ancestor worship, and of making masks for religious and social dances, has given rise to the most characteristic African sculptures. Since these are done in wood, which rots quickly in the African climate, most of the pieces of which we have record may be dated within the last 100 years. Unquestionably, however, the art is based on long-established traditions.

"It is possible to recognize certain regional styles in carving. The only examples of the sculptor's art which remain from very early times are the bronze castings from Ife and Benin in Nigeria.

"Negro Art is not confined to ritual objects, but is found on spoons, cups, boxes, musical instruments, headrests, and all the objects used in everyday living. On the west coast excellent textiles of native cotton are woven, and in the Congo skillful and effective embroidery is carried out with palm fiber.

Applique

"The art of making applique cloth in Dahomey probably antedates European contact. Originally raffia or cotton cloth of native manufacture would have been used. Contemporary applique is all done with European trade cloth.

"Small family guilds of clothworkers live today near the palace in Abomey, the capital of Dahomey. Only wealthy people possess applique cloths.

"All applique sewing is done by the men. The tradition that women do not handle the needle is so strong that when sewing machines were introduced only the men used them.

"Applique cloths are used for wall-hangings, pillows, state umbrellas, society banners, hammocks, and sometimes clothing.

"Certain applique cloths are made for non-secret societies. These meet for social reasons and work cooperatively to help members who are under a financial strain, or assist at the funeral of a member. Such societies are typically Dahomean. They are often made up of men or women who have grown up together, or are engaged in a particular craft.

"Each figure in the design represents some aim or achievement of the society, or some trait or occupation of its members.

"COOPERATIVE WORK SOCIETY HOEING A FIELD (see illustration). Another applique shows a cooperative work-society hoeing a field. At the top is the chief seated on his stool, while below him, to the left, is his assistant. The men with hoes are breaking the ground. The

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[26] From *Art of Africa* produced by the Fine Arts Department, University of Colorado, for the College of Productions Project of the Department of Art Education, National Education Association. Reprinted by permission of the University of Colorado.

red lines at the bottom represent finished rows. West-African hoes are all of the short-bladed, short-handled types so the men bend over as they work.

"Cooperative effort is rewarded by a feast in Dahomey. At the right of the chief is shown the food which will constitute this feast.

"Patterns of cloth or paper, cut out freehand, are used in making applique cloths. These patterns are preserved for generations, but are changed by various artists to show that highly individual versions of one theme exist. The men do not just copy, they improvise according to their ideas of aesthetics and composition.

"In making an applique the artist sits on a mat on the floor. The cloth on which he is working is flat on the mat, with the cut-out designs laid upon it. In order to keep the cloth flat the artist holds his needle between thumb and forefinger and takes stitches away from himself."

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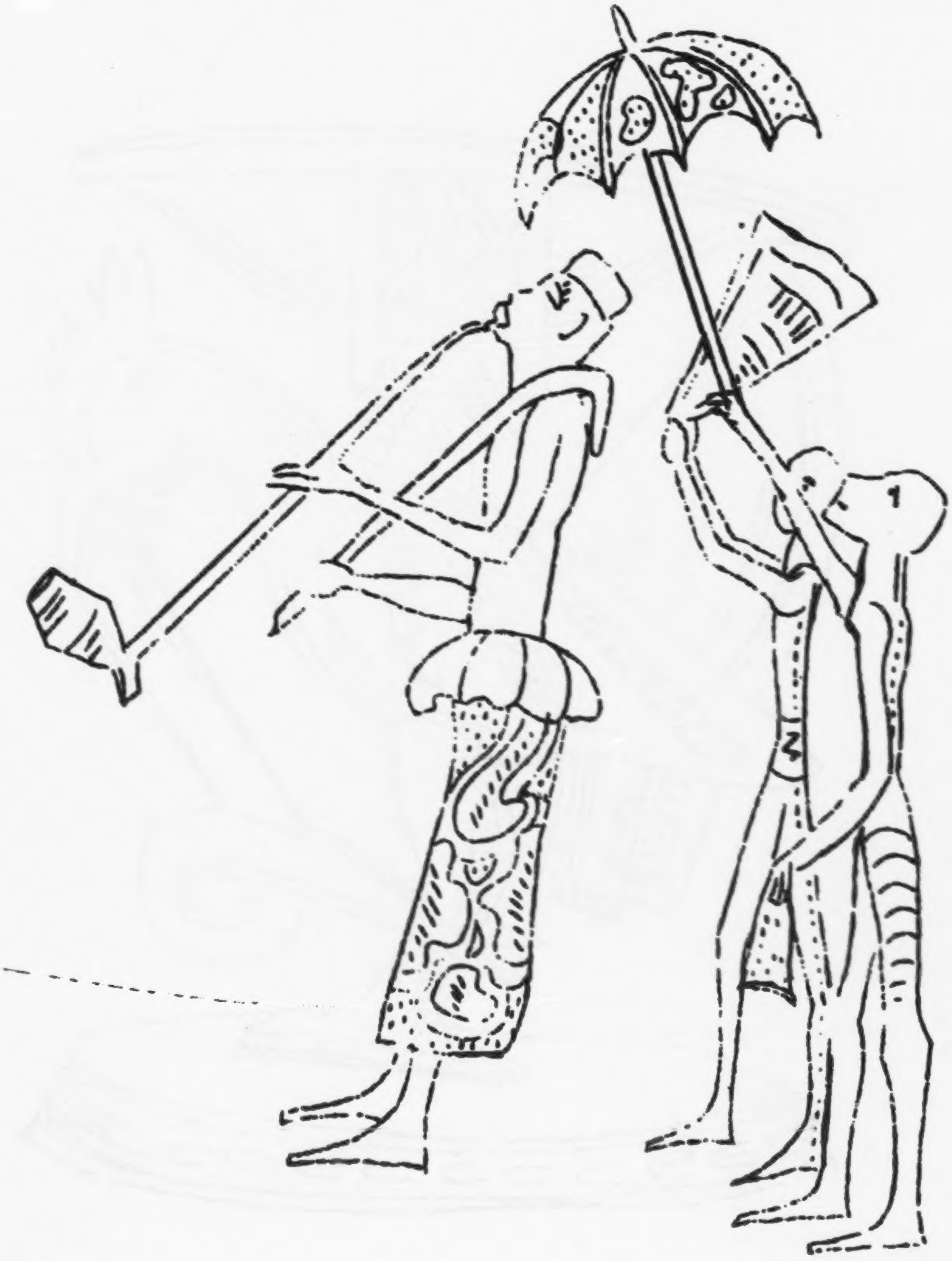
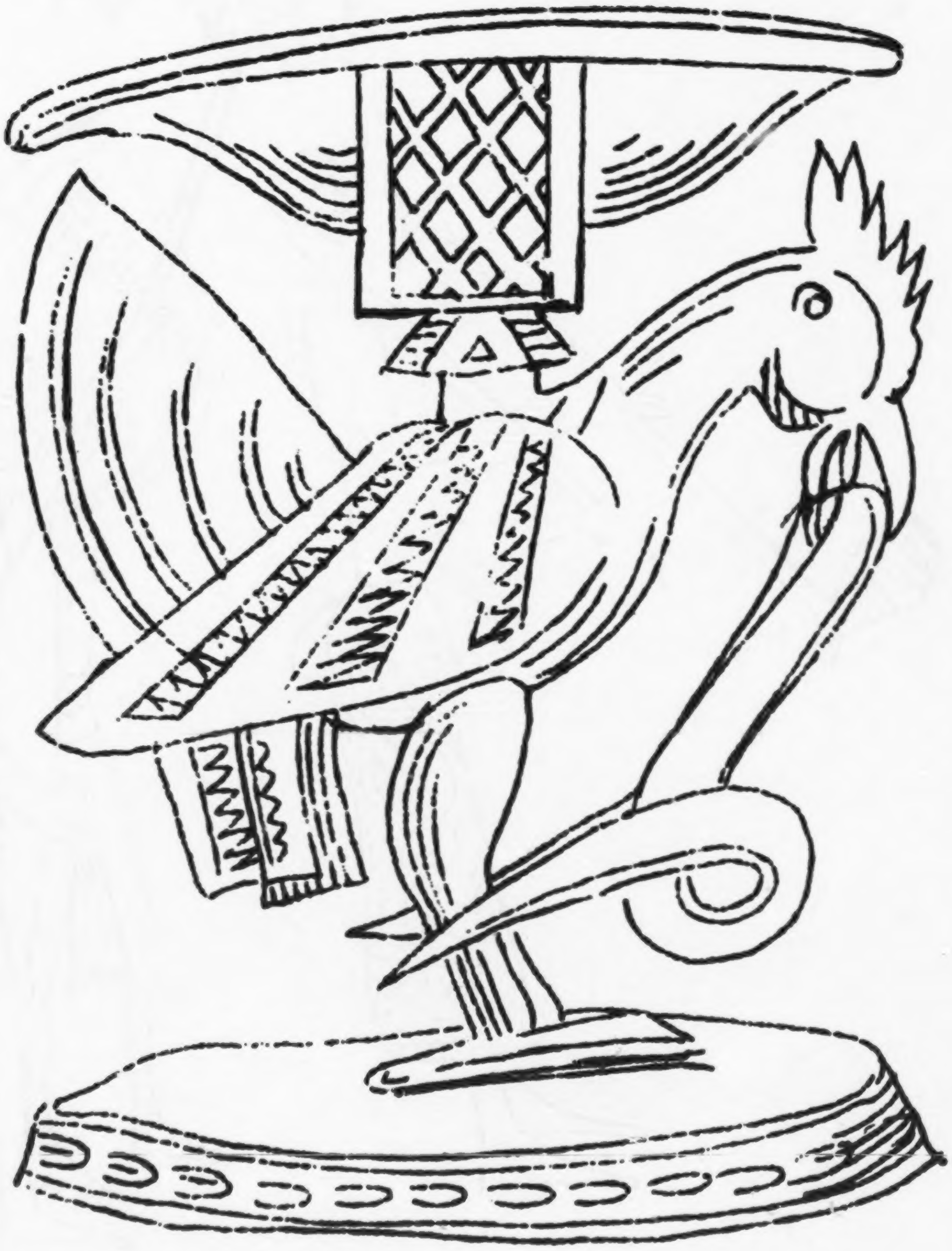


CHIEF AND HIS ATTENDANTS
(BRASS CASTING)

DAHOMEY

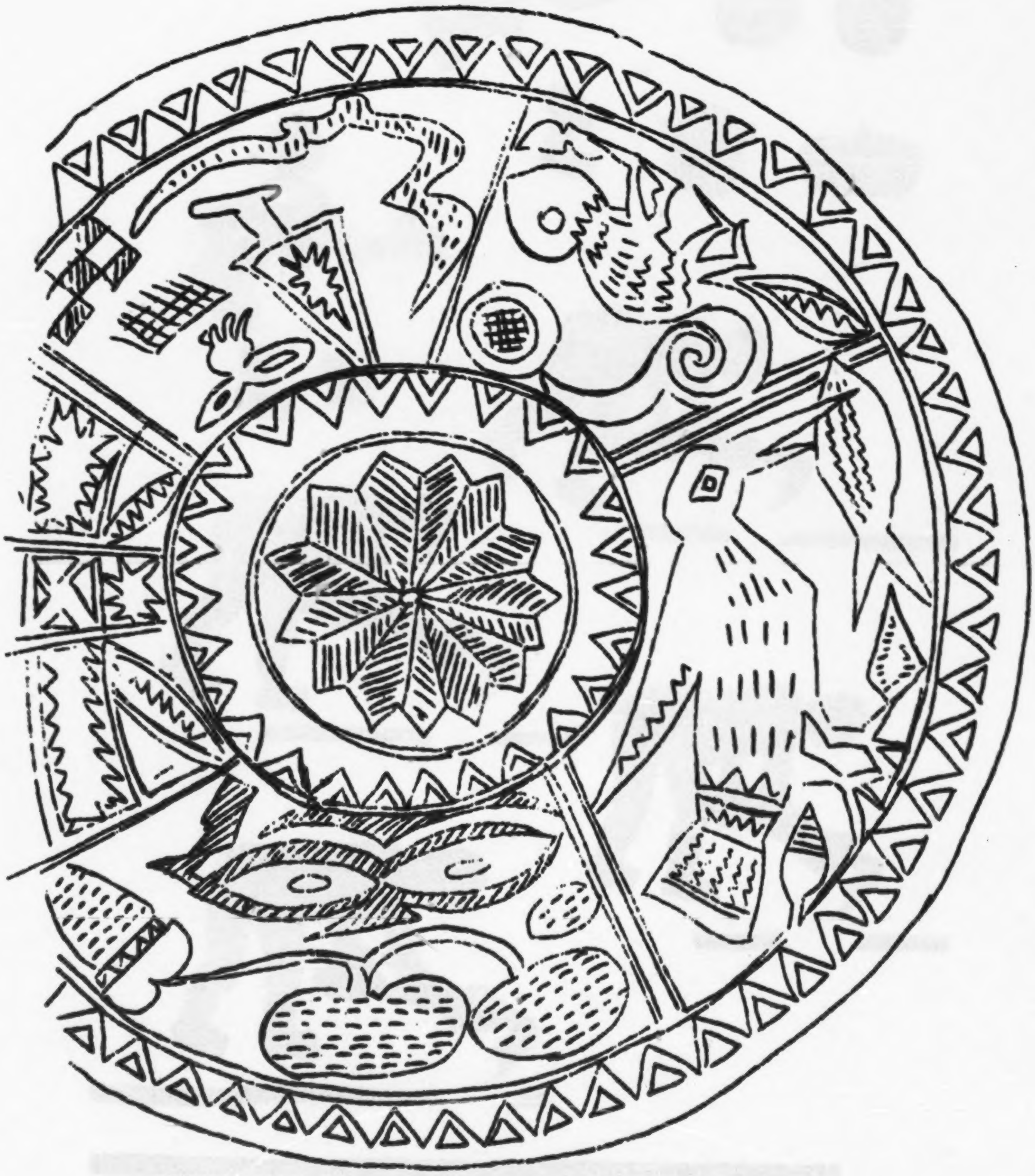
(Art of Africa)



WOODEN CUP

DAHOMEY

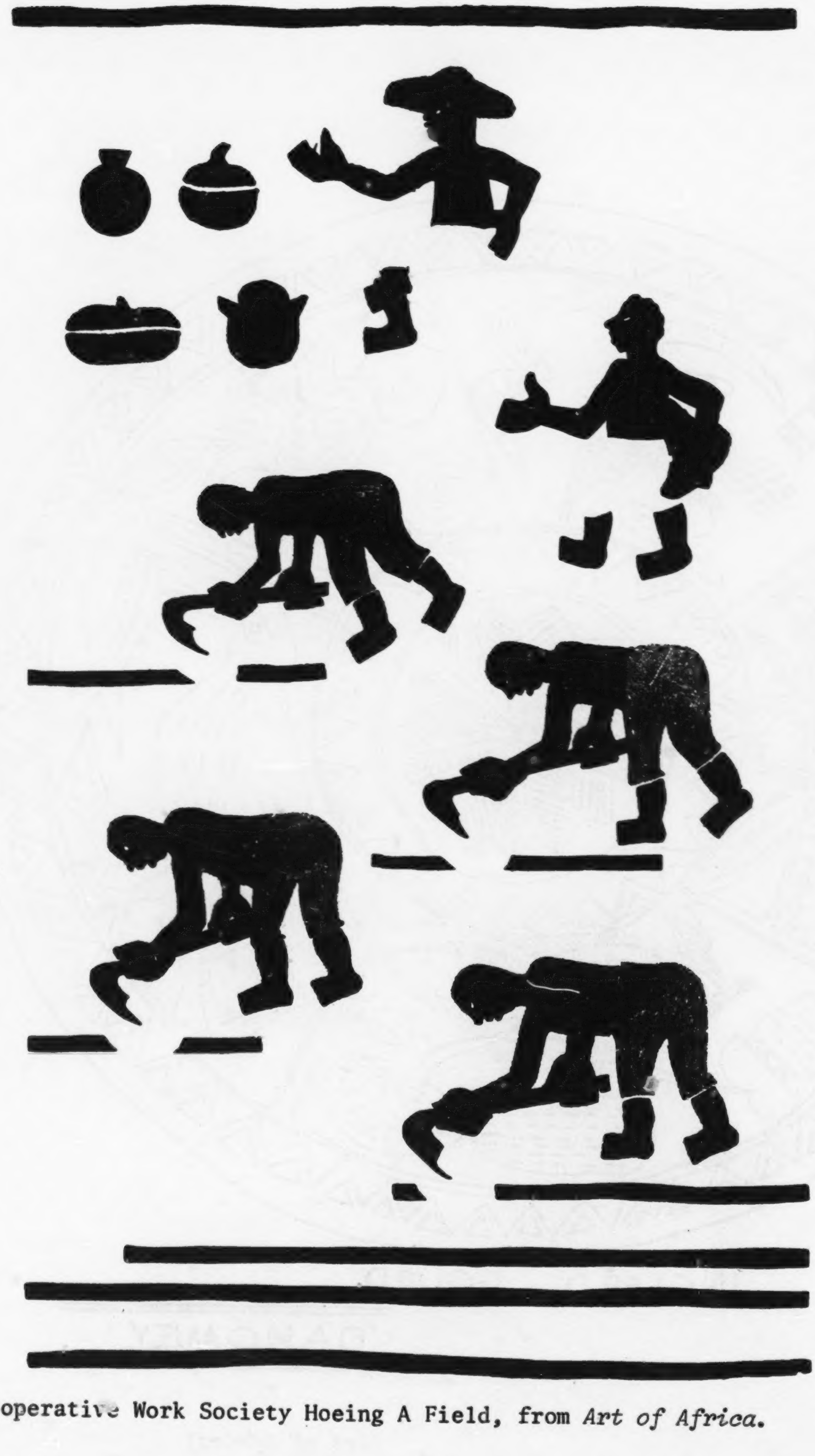
(*Art of Africa*)



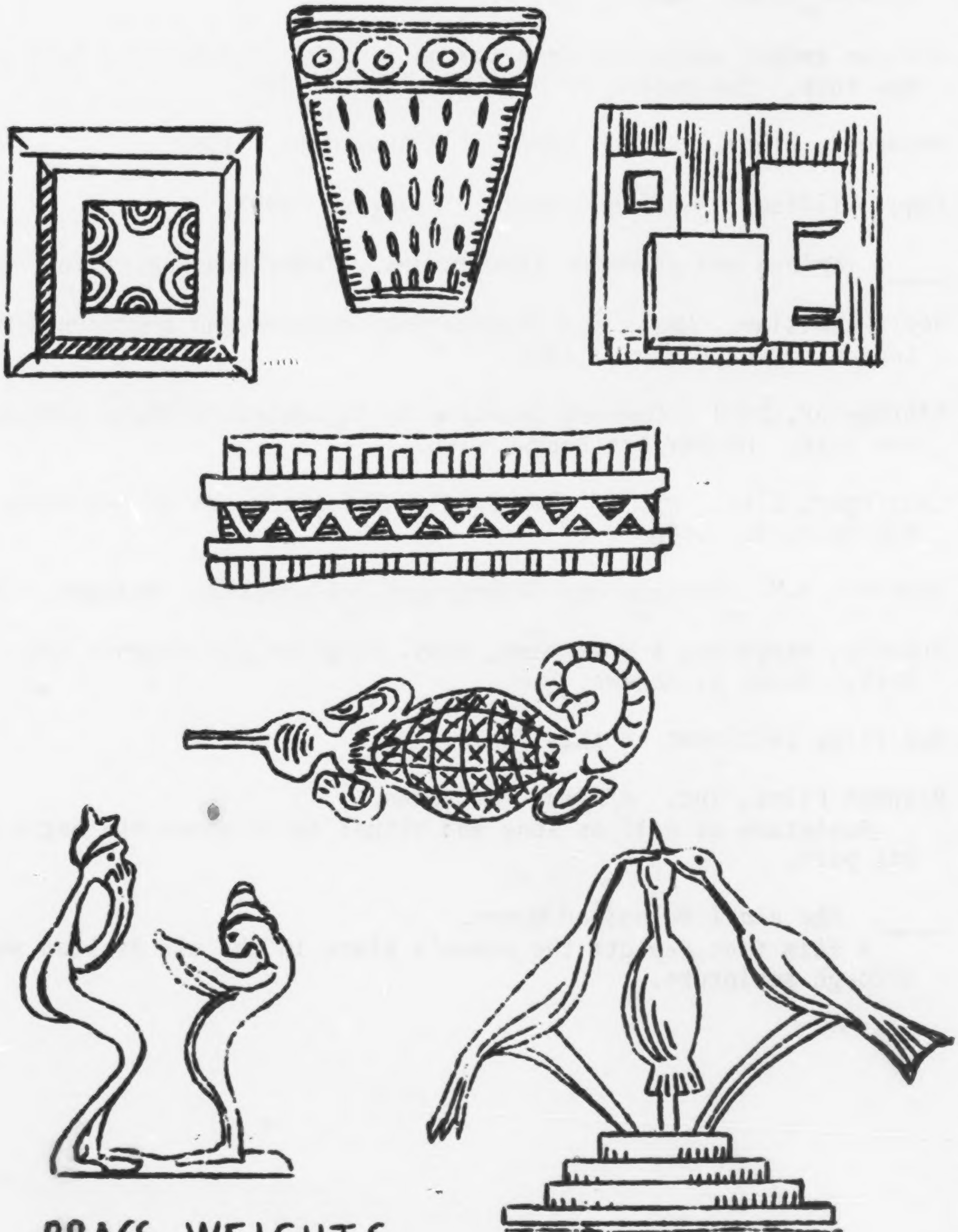
INCISED GOURD

DAHOMEY

(Art of Africa)



Cooperative Work Society Hoeing A Field, from *Art of Africa*.



BRASS WEIGHTS

ASHANTI

(*Art of Africa*)

Some other publications which may be useful include:

African Studies Center. University of California at Los Angeles. *African arts.* Vol. 1, No. 1. Autumn 1967.

African tribal sculpture from the collection of Ernst and Ruth Anspach. New York. The Museum of Primitive Art. 1967.

Brodrogi, Tibor. *Art in Africa.* McGraw-Hill. 1968.

Fagg, William. *Nigerian images.* Praeger. 1963.

____. *Tribes and forms in African art.* Tudor Publishing Co. 1965.

Hoyl, Ladislav. *Masks and figures from eastern and southern Africa.* London. Paul Hamlyn. 1967.

Kjersmeier, Carl. *Centres de style de la sculpture Nègre Africaine.* New York. Hacker Art Books. 1967.

Leuzinger, Elsy. *Art of the world - Africa the art of the Negro people.* McGraw Hill. 1960

Robbins, W.M. *African art in American collections.* Praeger. 1966.

Trowell, Margaret, & Nevermann, Hans. *African and oceanic art.* New York. Harry N. Abrams, Inc.

Two films pertinent to this topic:

Brandon Films, Inc. *African musicians.*
Sculpture as well as song and ritual dance shows how magic plays its part.

____. *She shall be called woman.*
A film that depicts the woman's place in the old African society through sculpture.

SUBSAHARAN RESOURCES WERE SUFFICIENT EVEN IN EARLY TIMES TO SUPPORT AN IRON-AGE CULTURE. (p. 21)

For those who do not wish to use the study of Zimbabwe, the following readings will be useful:

Emerging Africa - pp. 41-45
Subsaharan Africa - p. 28
The World Today - pp. 549-553
The Glorious Age in Africa
The African Slave Trade - pp. xix-xxii

A film, *Ancient Negro Kingdoms* (Atlantis Films) can also be used.

Although Meroe is not located south of the Sahara, a study of its period of greatness could also be used to develop understanding concerning African civilizations of the past. Useful for such a study is *Meroe, A Civilization of the Sudan*, by P.L. Shinnie (Praeger, New York, 1967).

A color filmstrip on Zimbabwe is available from Ronald Rehner, 407 Underwood Avenue, Elmira, New York, 14905, for $6.50.

A Case Study of the Stone Ruins of Zimbabwe

The frequent charge by many is that Africa South of the Sahara lacks any history other than that of the European contact and conquest. The following materials attempt to introduce a case study of one ruin in present-day Rhodesia, to focus on how the historian goes about writing the history of peoples who in the main did not record their past in written form. This unit creates a problem about which students can postulate and theorize. It is, of course, the teacher whose able guidance and creativity will make these materials meaningful to students.

Several words of caution must be mentioned. Zimbabwe is perhaps a poor choice to use for introducing African history. It is an exception in Africa South of the Sahara because of the use of stone as a building material (there are, however, other examples of stone ruins in Africa). Then, too, Zimbabwe must be placed in perspective. It was no olden Ghana, Mali, Songhai, but provides some insight into a frontier people facing the challenges of a demanding environment with a given technology. Zimbabwe reveals the special problems in writing African history and the need to interwine the findings of many specialists—the archeologists, the historians, the ethnographers, and many others.

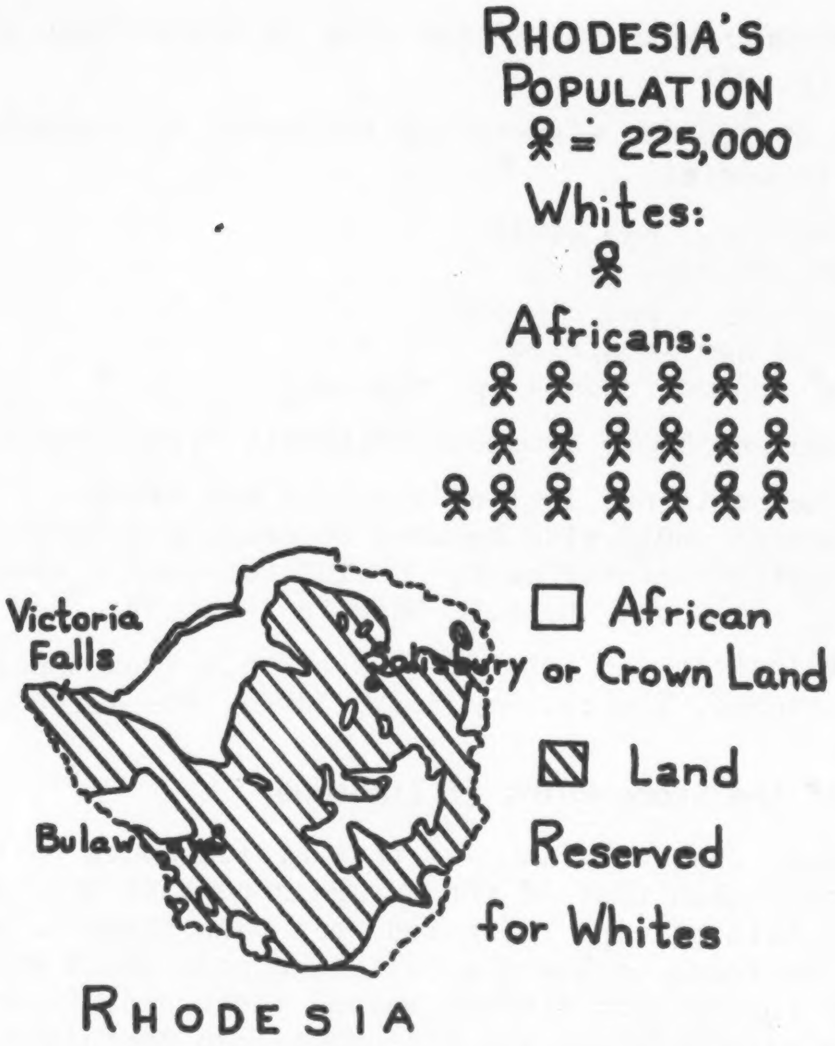
Finally, it is hoped that the many materials provided will create student interest and enthusiasm.

The material is divided into three parts, the setting up the problem; the claims; and the evidence to be examined. Suggestions are given for using each of these sections with the class.

Setting Up the Problem

Confronting students with a series of rapid-fire questions on what they know of the African past would serve as a proper introduction to a depth study of Zimbabwe. Suggested questions might include:

- Is there any history of Africa which you have heard about? If so, what?



Use Base L; L-1; L-2; L-3; L-4; L-5

- What ancient or medieval African empires can you name?
- What famous Africans have you heard of, excepting contemporary figures?
- What contributions have Africans made to world history?

These questions should engender a lively class discussion. It is very doubtful that students at this stage will be able to present much evidence to make a case that there is an African history.

Zimbabwe should then be introduced. To locate Zimbabwe, Transparency L should be helpful. Students might be asked to tell what they see in this transparency or direct questions might be asked:

- Where is Zimbabwe?
- What is the population makeup of Rhodesia today?
- What would you suggest is the political setup of Rhodesia today?

At this point, several readings on how the two major resident communities of Rhodesia often view one another can be given to students. Before they read these, they should be prepared to look for answers to these questions:

- What do many Rhodesian whites think about Rhodesian blacks?
- What do many Rhodesian blacks think about Rhodesian whites?
- Do you think these views are valid?
- Are these views representative of all Rhodesian white and black opinion?

White Rhodesian Views of the African Majority

Most white Rhodesians are unanimous in their judgments of African achievements. The following is an account of a Rhodesian white and his views.

"Jimmy McCallum would not wait[27] so long (to leave Rhodesia if trouble broke out). He is a cheerful, fast-talking Irishman who left Belfast 12 years ago, kicked around in Australia for a while, then came to Rhodesia to work on the Kariba Dam. Five years ago, he moved to Banket with almost no money to do plumbing and sheet-metal working just down the road from the general store. ...He has 12 black men working in his shop now, and is ready to expand. But not if anything happens that would promise a black government.

"'I'd carry out what I could and burn the rest,' he said. 'I came to Rhodesia with nothing and I am quite prepared to go out with nothing, you get me? At the same time, I am not going to give anything away while I'm here. It wouldn't do him any good anyway. He (the African) must be prepared to build his own house and run his own township before he can run anything else. Well, that's right, isn't it?'

"'Therefore, he shouldn't expect me to do it because I am not going to. If he wants this business, he's got to buy it, or else set himself up in competition with me. There's no reason why he shouldn't. There's nothing stopping him. There's nothing stopping him when he builds his house. He's got to build. Then he won't go putting bricks through the window; he'll be responsible for it. He can build a house the same as I can, but he won't. They just live in these grass houses.'

"Jimmy claims that the black men he has worked with - at least at this stage of their development - are not worth trying to teach. Some who have been with him since he started in Banket are no further along than they were in the beginning. They work well, he says, if he stands over them, but he dare not get too far away from his workers.

"'After all,' he said, 'I've been out here working amongst them. To start teaching them the technical side of it would be wasting my time, because you'd teach them one day and the next they'd have forgotten all about it, you see. If I was to let them go on leave, which is six weeks once a year, when he comes back he's completely lost, and you've got to start him all over again. He's forgotten all he's learnt over the year, you get me?'

"'Another thing happens to these people,' Jimmy continued. 'When his umufazi has a pickannin [sic] or is going to have one, he doesn't come and tell me until that umufazi is sitting on the road ready to bear that child. And then they come and say: 'Boss, my umufazi is sick. Will you run me to the hospital?' Now I've got to do that, do you get me? When they're in trouble they come to me. If they're in trouble with the law: 'Come to the boss; he'll sort it out.'

"'And we've got to pick the umufazi up when the child is nearly on the way and take her to the hospital. And they treat her like an animal would treat her. That's the way I see it.'

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[27] From "Shadowed World of the White Rhodesians" by Lawrence Fellows. *New York Times Magazine.* December 12, 1965. © 1965 by The New York Times Company. Reprinted by permission.

"Jimmy thinks it will be a long time before the black man will be ready to manage his own affairs...."

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Finally, American writers who have visited Rhodesia often echo the same sentiments. The following views are those of a group who visited Rhodesia with the intent to find out the "real" Rhodesia (quoted from "A Case History: How the U.S. Is Helping to Bring Down Rhodesia's George Washington" by James Kilpatrick, Rene Wormser, and Walter Jacobs in the *National Review* of May 16, 1967, pp. 514-516.)

"...This is a young country,[28] still emerging from the primitive past. Countless Rhodesians, both black and white retain vivid personal memories of the barbaric wars between the Matabele and Mashona (two Rhodesian tribes). These were not so long ago. As recently as 1939, a large percentage of the Africans wore little but loincloths. Some 2.5 million of them still dwell within tribal territories. Literacy is improving at a remarkable pace, but thousands of natives speak only a tribal dialect and have no written language at all. By the same token, housing improves, and farming techniques improve, and communications improve, but vast areas of Rhodesia still exist in terms of the mud hut, the cattle kraal, and the spread of news by word of mouth from village to village. Until a few years ago, witchcraft and primitive superstition prevailed widely; these practices continue to flourish in some areas. A handful of bones, cast by night upon the floor of a native hut, still will create an unimaginable terror. ...Similarly, many Americans tend to think of the Rhodesian bush country similar to that of the Mississippi delta. But the overwhelming majority of these African people scarcely are in the same century, with the white Rhodesians whose industry, capital and know-how have moved the country forward."

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[28] From *National Review*, May 16, 1967. Editorial Offices: 105 East 35th Street, New York, New York, 10016. Reprinted by permission.

An African Rhodesian Looks at the White Minority

The following is an extract from Nathan Shamuyarira, "The Nationalist Movement in Zimbabwe" in *African Forum*, Volume 2, Number 3, Winter 1967, pp. 38-40. (adapted)

"Ian Smith's security is assisted by a social and economic system that has been built up over many years.[29] In fact, the most effective sources of white power lie in the economic and social arrangement of the relationship between the 230,000 white settlers and 4 million Africans. The arrangement of segregation and control of African movements through an extensive pass system has been developed gradually and systematically over the last half century. The first segregated reserve for African residence was marked out in 1904. However, the Land Apportionment Act - the major segregation law in the country - was not enacted until 1930. It divides the country into two distinct areas of white and black residence. The upshot of it all is that the 4 million Africans occupy land in the relatively infertile lowveld of the country, where each peasant farmer is allowed only eight acres of arable land and some communal grazing. They are forbidden to buy land in the other half of the country, mostly in the fertile highveld, where Europeans farm. Since European ownership is unlimited, the average holding is 4,000 acres each; Ian Smith has two farms with a total of 40,000 acres. Bad distribution of land, with the consequent land hunger in African areas, is the deepest cause of African resentment to settler rule. All white farms are fenced, which means neighboring African reserves (rural residential areas) are enclosed. No African resident is permitted to leave that reserve to enter European rural areas or to go into the towns or mines without a pass.

"The pass is a hardbacked document consolidating four separate passes - labor contract, place of residence, employer and his address, and a description of the bearer's physical features. ...To Africans, the pass has become a badge of racial inferiority; he alone must carry and produce it whenever asked to do so by the police. Europeans, even criminals, do not have to do so; quite to the contrary, their white skins serve as a passport to economic privilege and social advancement.

"The pass system is central to the whites' economic and political control of black Africans. It enables the police to determine who goes where and why, particularly in the built-up European areas. In terms of the Land Apportionment Act, all the twenty urban areas of the country are in the European area on the highveld, where Africans have no legal rights (Europeans have no legal rights in the African reserves either, but they would not want to go to the lowveld anyway). Therefore, the 800,000 Africans in urban or farm employment are literally 'visitors' to the city, even if they were born there. If their passes do not show a labor contract or employment, they can be turned out of the city.

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[29] Reprinted by permission of The American Society of African Culture.

"During times of emergencies, the pass system is reinforced by curfew regulations that prohibit Africans from remaining in or entering the downtown areas or the industrial sites after sunset and before sunrise or from assembling anywhere in groups larger than six without permission. Special permission can be secured for church services, weddings, and funerals, but numbers are limited and uniformed policemen can attend to make sure that national sentiments are not expressed. Although the pass system was originally intended to control the flow of labor into the cities, its movement therein, and to avoid overcrowding in certain segregated townships, it is now a ready instrument for political oppression. It enables the government to trace ringleaders, trade unionists, and political party organizers, get them dismissed from employment if it wishes, or evict them from rented municipal or government housing....

"When an African arrives in a city and gets a job, in addition to keeping his pass close to his chest, he immediately faces other restrictions. He or she can be housed only in a segregated township (ghetto) several miles from the city. Secondly, there is no security or tenure or title to any piece of land. This means an African with capital cannot build his own house or trade in the downtown area. In recent years, there have been a few townships with either long-lease or limited tenure. The perpetual insecurity of the urban African population is a source of both tension and weakness. Tension because by another law Africans are no longer able to return to the rural areas where they came from to resettle; if they do, there will be no land for them (the Land Husbandry Act). Weakness because they are entirely dependent on the white man both for money and daily bread, as well as for housing, which is automatically tied to one's work.

"For security reasons, each African township must not have more than 30,000 people, one approach road, one water pipe, and it must have a security belt of empty land about 100 yards wide surrounding it. Thirty thousand is considered the biggest manageable size; the approach road can be blocked during an emergency; food supplies and water can be cut off. These measures were taken on November 11, 1965, when 60 per cent of the labor force went on strike in Bulawayo. The security belt can be used to fence off each township overnight, move machine guns to strategic positions just outside the townships, or even bomb the whole township if necessary, without doing damage to European property. Most townships have been fenced off and machine guns and tanks moved in on the several occasions when political parties have been banned and leaders arrested. This efficient device enables a few soldiers to control a township of 30,000 unarmed people, which soon becomes dependent on soldiers for food and water....

"Domestic servants are even more insecure than other urban workers, although they live cheek-by-jowl with settlers, particularly the children whom they raise. They are housed in little shacks at the back of their employers' houses, usually in one-room extensions of the garages. They have special permission to live on the property themselves, but never their families. If the wife is employed on the same stand, she too can live there, but never the children. The pass is kept by the employer, who, on each occasion that the employee leaves the stand to visit a friend or go downtown issues the pass containing the nature of the employee's business, his destination, and the time he or she is expected back and where....

"This rigid economic and social system was built for a variety of reasons, but it now serves an important security and disciplinary function."

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The Claims: Who Built Zimbabwe?

The ruins should next be shown to students. Here pictures are perhaps the best—two books have some excellent color and black and white photographs, both compiled by Basil Davidson: *African Kingdoms* in the *Great Ages of Man* series of Time-Life books, 1966, pp. 178-179, and *Africa, History of a Continent,* Macmillan Co., 1966, pp. 167-168. These may be used together with transparencies M, Site of Zimbabwe, and N, Elliptical Building Plan. (Do not use N-1 at this time.) An excellent description of the ruins is found in Basil Davidson's *Old Africa Rediscovered* (U.S. title: *Lost Cities of Africa*) Chapter 9, Sections 1-5.

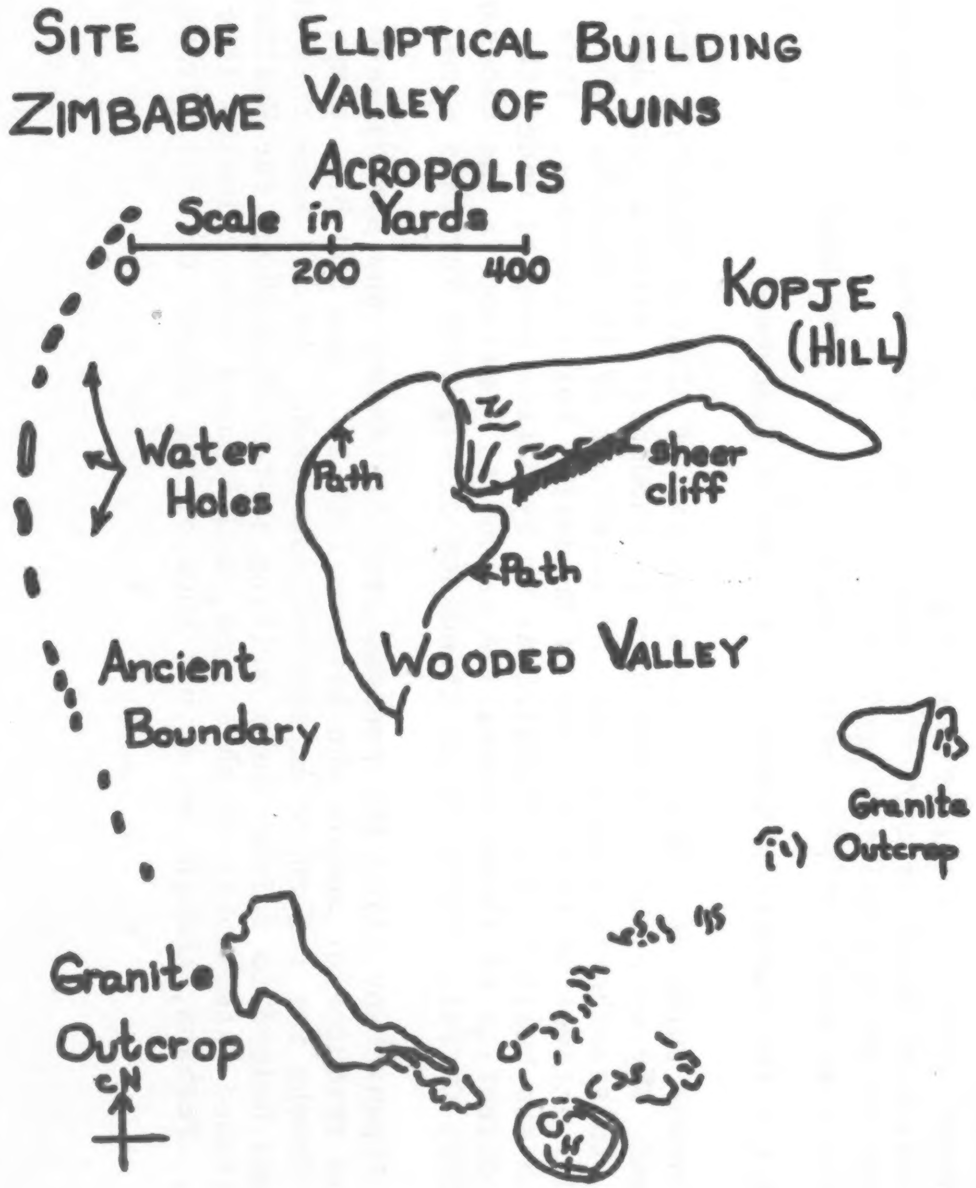
Students may then as a homework assignment or in class read the accounts of the two differing views on who built Zimbabwe. Before they read these two accounts, they should be asked to look for several things:

- What evidence is presented to prove the point of view of each school?
- Which school has the better case?
- Could you think of any other people who might help us to show one way or another which school is accurate?
- Who else could help us write the history of Zimbabwe?

Viewpoint I - The Phoenican School on Who Built Zimbabwe

The stone ruins of Zimbabwe are a mystery of African history. Who built them? Why were they located here in Rhodesia? After a good deal of research, this author's view is that no ancestors of the Mashona (the present day natives of this portion of Rhodesia) built Zimbabwe. This stone ruin was built by the Phoenicians or by native peoples under the skillful direction of these Phoenician colonists sometime in the thousand years before Christ. There is an abundance of evidence for this view.

The Phoenicians (from the present area of Lebanon and Syria) were a clever and resourceful people who between 1000 B.C. and 500 B.C. competed with the Greeks for influence in the Mediterranean. We all know that the Phoenicians helped to spread their writing system throughout the Mediterranean, traded extensively in this area, and founded many colonies like Carthage. Perhaps, though, we do not know of the extent of their trade.



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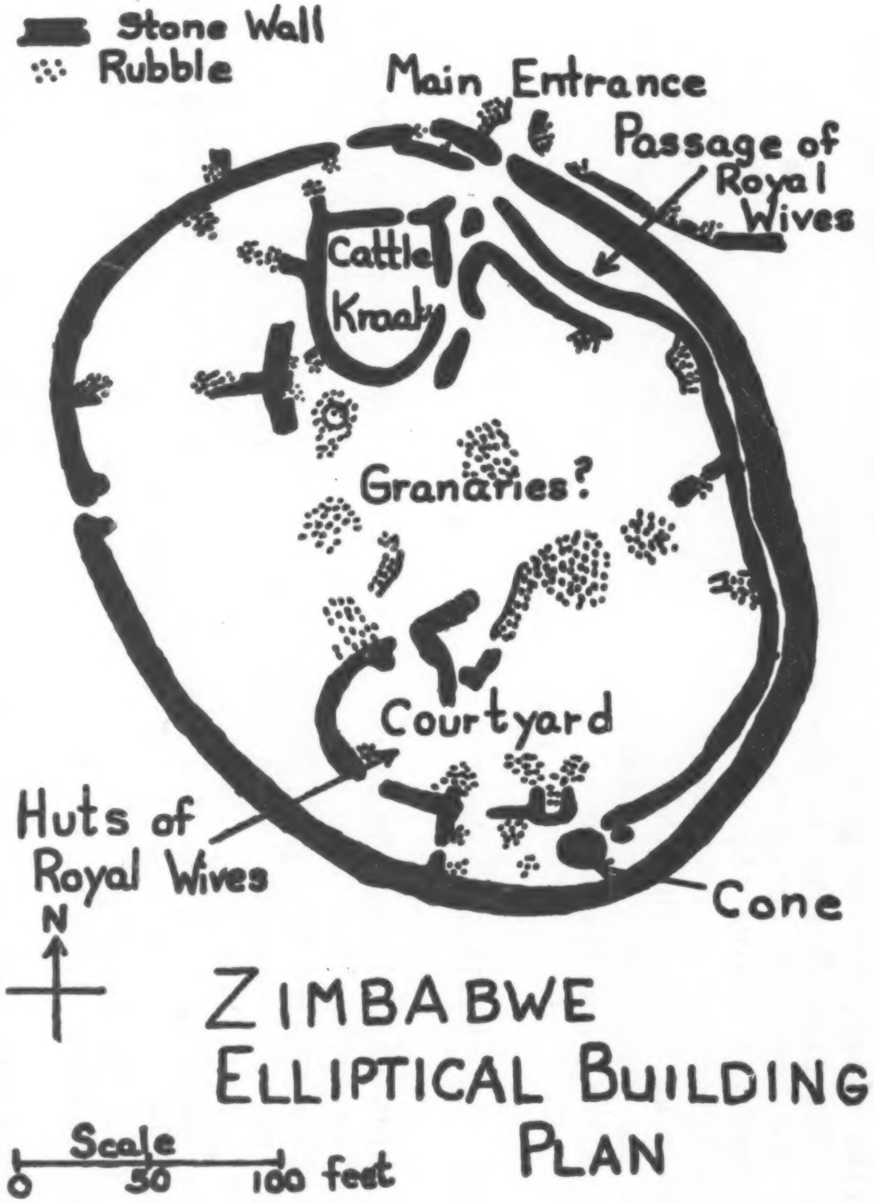

Use Base N; N-1

The Greek, Herodotus, "the Father of History" gives us several accounts of the extent of their trade. The Carthaginians traveled beyond the straits of Gibralter along the West African coast where they traded for gold from native peoples. He describes this trade in his *Histories*.

"The Carthaginians also tell[30] us that they trade with a race of men who live in a part of Libya beyond the Pillars of Heracles. On reaching this country, they unload their goods, arrange them tidily along the beach, and then, returning to their boats, raise a smoke. Seeing the smoke, the natives come down to the beach, place on the ground a certain quantity of gold in exchange for the goods, and go off again to a distance. The Carthaginians then come ashore and take a look at the gold; and if they think it represents a fair price for their wares, they collect it and go away; if, on the other hand, it seems too little, they go back aboard and wait, and the natives come and add to the gold until they are satisfied. There is perfect honesty on both sides; the Carthaginians never touch the gold until it equals in value what they have offered for sale, and the natives never touch the goods until the gold has been taken away.

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Herodotus also reports of another journey of a Phoenician captain in Book IV of his *The Histories:*

"...As for Libya (Africa), we[31] know that it is washed on all sides by the sea except where it joins Asia, as was first demonstrated, so far as our knowledge goes, by the Egyptian king Neco, who, after calling off the construction of the canal between the Nile and the Arabian gulf, sent out a fleet manned by a Phoenician crew with orders to sail west-about and return to Egypt and the Mediterranean by way of the Straits of Gibraltar. The Phoenicians sailed from the Arabian gulf into the southern ocean, and every autumn put in at some convenient spot on the Libyan coast, sowed a patch of ground, and waited for next year's harvest. Then, having got in their grain, they put to sea again, and after two full years rounded the Pillars of Heracles in the course of the third, and returned to Egypt. These men made a statement which I do not myself believe, though others may, to the effect that as they sailed on a westerly course round the southern end of Libya (Africa), they had the sun on their right - to northward of them. This is how Libya was first discovered to be surrounded by sea, and the next people to make a similar report were the Carthaginians."

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[30] Copyright (c) 1964 by Basil Davidson. From *The African Past* by Basil Davidson, by permission of Atlantic-Little, Brown and Co.

[31] From Herodotus: *The Histories*. Book IV. Translated by Aubrey De Sélincourt. Reprinted by permission of Penguin Books, London, England.

Another written source of Phoenician daring is the *Periplus* (Guidebook) of Hanno which describes his journey along the west coast of Africa about 500 B.C. Hanno's great fleet landed colonists on this west coast, which scholars now believe to be located somewhere on the Guinea coast in the neighborhood of Sierra Leone.

From the *Bible* and other sources comes the fascinating story of the Land of Ophir, homeland of the Queen of Sheba. Her pagan land was one of great riches. Travelers reported that in her land gold came in big basketsful while her throne was more of a raised platform than a chair even though it was made of gold and silver and precious stones of great size.

> "And King Solomon made a navy[32] of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipment that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents (one talent equals 60-70 pounds a man could carry), and brought it to King Solomon.... King's daughters were among the honorable women: upon thy right hand did stand the queen in gold of Ophir."

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Because of his curiosity, King Solomon invited her to come to his kingdom. While attending one of his banquets, the Queen stayed so late that Solomon advised her to remain in his palace. He vowed her innocence so long as she did not take anything of his. At the banquet, the Queen had eaten highly seasoned food and spiced wine. During the night, she broke her pledge and asked a servant to bring a drink of water. Later she became a convert to Judaism and returned to her land with her son to rule forever after. But where was this land where gold existed in big baskets full? Undoubtedly it must have been Zimbabwe. Around this site, there are many, many examples of ancient mineworkings.

Students may wish to read this account in 1 Kings 10.

From the books of the ancient Egyptians comes more evidence. As early as 2000 B.C., they sent expeditions along the Red Sea and East African coasts to a land called Punt (Somalia). Here they obtained gold, incense, ivory and leopard skins. Obviously the gold was transshiped from the Mozambique coast since there is little or no gold along the East African coast.

The first European to view the stone ruins of Zimbabwe in 1868 was a Boer hunter (Dutch South African), Adam Renders. He had little to say about it. However, the second European to see the ruins in 1872, Karl Mauch, a German, was a geologist who carefully examined the remains. After his thorough study, he concluded that Zimbabwe was obviously built by a civilized people many, many years ago. He thought that the fortress on the hill

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[32] From *Ancient Ruins and Archaeology* by L. Sprague de Camp & Catherine Catherine C. de Camp. Reprinted by permission of Doubleday & Co.

(the Acropolis) was doubtless a copy of Solomon's temple on Mount Moriah, while the Elliptical Building in the valley was similar to that in which the Quuen of Sheba had stayed while visiting Solomon. Thus Zimbabwe was another of the great Phoenician colonies, undoubtedly the home of the Queen of Sheba and her son.

Finally, nowhere in tropical Africa is there a site where native black Africans built their structures out of stone. It seems, then, logical to conclude that black Africans had not learned to quarry and shape stone, which the Phoenicians had long mastered.

Thus the written accounts and the failure of Black Africans to build in stone elsewhere suggest an early age for the Zimbabwe ruins, and a Phoenician origin.

Viewpoint II - The Indigenous Case (Mashona)

Zimbabwe was built by Africans, ancestors of the present Bantu inhabitants of eastern Rhodesia and Mozambique, the Mashona. Its ruins are those of peoples who have been living in this area the last 15 hundred years. The evidence at Zimbabwe points to these two conclusions.

First of all, the Zimbabwe construction is unlike anything else in the world. It does not parallel other Phoenician construction. If it does not seem similar to other buildings, Zimbabwe seems therefore an independent and original contribution by African peoples, not by any foreigners or colonialists who supervised the building.

Some suggest that Zimbabwe can not have been executed by Negro Africans because it uses stone which Negro Africans did not generally use elsewhere. However, in this area, the rock is rather easily quarried from outcrops where because of chemical weathering it flakes off in pieces. To say that a people could not use stone construction because most others did not seems a faulty argument.

Finally, this site must have marked the sizable headquarters of an African kingdom. It was a kingdom which was supported by its mining, smelting, and fabrication of gold, iron and copper, as the ruins of many mining sites testify. This kingdom was ruled by Bantu Africans who created and organized a political system which ruled over a wide area. The fact that other Bantu peoples of southern Africa had centralized kingdoms testifies to the possibility of its existence at Zimbabwe. The Bakongo of the Congo and Angola had their king, the Manikongo; the Baganda of Uganda had their king, the Kabaka; and the Swazi have their king, the Ingwenyama. Today some Bantu build stone walls for protection around their homes. It would therefore seem that Zimbabwe was the site of a Negro African kingdom.

Indeed, it seems that we must conclude that Negro Africans built Zimbabwe until some further evidence proves this assumption incorrect.

The Evidence

Students will probably suggest that the Phoenician school has more written evidence than the Bantu case. Perhaps the teacher will then attempt to guide students to analyze the arguments offered by each school. It is hoped that students will suggest that other important areas have been neglected or omitted. Here again, class discussion will determine the order of the following.

The evidence consists of three sets of materials:

- written sources
- ethnography
- archeology

Students might be guided here by the Phoenician school which made use of a number of earlier written records.

- What other people may have visited the coasts of east Africa at a later date?
- What European country sent explorers around Africa?

(Portugese written sources might then be introduced, dealing with the Makaranga Empire.)

Joao de Barros "Mines and Fortresses" in Basil Davidson's *The African Past*, pages 152-153. (c. 1550)

"There are other mines (gold)[33] in a district called Toroa, which by another name is known as the kingdom of Butua, which is ruled by a prince called Burrom, a vassal of Benametapa, which land adjoins that aforesaid consisting of vast plains, and these mines are the most ancient known in the country, and they are all in the plain, in the midst of which there is a square fortress, of masonry within and without, built of stones of marvelous size, and there appears to be no mortar joining them. The wall is more than twenty-five spans in width, and the height is not so great considering the width. Above the door of this edifice is an inscription, which some Moorish merchants, learned men, who went thither, could not read, neither could they tell what the character might be. This building is almost surrounded by hills, upon which are others resembling it in the fashioning of the stone and the absence of mortar, and one of them is a tower more than twelve fathoms high.

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[33] Copyright (c) 1964 by Basil Davidson. From *The African Past*, by Basil Davidson, by permission of Atlantic-Little, Brown and Co.

"The natives of the country call all these buildings Symbaoe, which according to their language signifies court, for every place where Benametapa may be is so called; and they say that being royal property all the king's other dwellings have this name. It is guarded by a nobleman, who has charge of it..., and they call this officer Symbacayo, as we should say keeper of the Symbaoe; and there are always some of Benametapa's wives therein, of whom this Symbacayo takes care. When and by whome, these buildings were raised, as the people of the land are ignorant of the art of writing, there is no record, but they say they are the work of the devil, for in comparison with their power and knowledge it does not seem possible to them that they should be the work of man."

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Joao dos Santos (1609) in Basil Davidson's *The African Past*, pages 156-158.

"Neere the Kingdome of Quiteve is another of Lawes and Customes like thereto, where the Sedanda raignes: both which were sometimes but one Kingdome. Whiles I was in Sofala, the Sedanda being incurably sick of a leprosie, decleared his Successor, and poysoned himselfe: which also is the custome there, if any King have any deformitie in his person....

"Before the New King begins to governe, he sends for all the chiefs in the Kingdome, to come to the Court and see him breake the Kings Bowe, which is all one with taking possession of the Kingdome. In those Courts is a custome then also to kill some of those Lords or great Men, saying, that they are necessarie for the service of the decessed King: whereupon they kill those of whom they stand in feare or doubt, or whom they hate, in stead of whom they make and erect new Lords. This custome causeth such as feare themselves to flee the Land. Anciently the Kings were wont to drinke poyson in any grievous disasters, as in a contagious disease, or naturall impotencie, lamenesse, the losse of their foreteeth, or other deformitie; saying, that Kings ought to have no defect; which if it happened, it was honour for him to die, and goe to better himselfe in that better life, in which he should be wholly perfect. But the Quiteve which raigned whiles I was there, would not follow his predecessors herein; but having lost one of his foreteetch, sent to proclaime thorow his whole Kingdome that one of his teeth were fallen out, and that if (that they might not be ignorant when they saw him want it) his predecessors were such fooles, for such causes to kill themselves, he would not doe so, but awaite his naturall death, holding his life necessary to conserve his estate against his enemies, which example hee would commend to posteritie.

"If the Cafars (Africans) have a suit, they seeke to speak with the King, they creepe to the place where hee is, having prostrated themselves at the entrance, and looke not on him all the while they speake, but lying on one side clap their hands all the time...and then having finished, they creepe out of the doores as they came in. For no Cafar may enter on foote to speake to the King, nor eye him in speaking, except the familiars and particular friends of the King.... Both Cafres and Portugals are entertained by him with wine of Mays, or their wheate, called Pombe, which they must drinke, although against stomacke,....

"They use three kinds of Oathes in Judgement most terrible, in accusations wanting just evidence. The first is called, Lucasse, which is a vessell full of poison, which they give the suspected, with words importing his destruction, and present death if he be guilty; his escape, if innocent: the terrour whereof it makes the conscious confesse the crime: but the innocent drinke it confidently without harme, and thereby are acquitted of the crime; and the plaintiffe is condemned to him whom he falsly had accused; his wife, children, and goods being forfeited, one moitie to the King, and the other to the defendant. The second Oath they call Xoqua, which is made by iron heated red hot in the fire causing the accused to lick it being so hot with his tongue, saying, that the fire shall not hurt him if hee bee innocent; otherwise it shall burne his tongue and his mouth. This is more common, and is used by the Cafres and the Moores in those parts; yea, (which worse is) some Christians give the same Oath to their slaves suspected of stealth; which one in Sofala caused, on suspicion of a stollen garment, a slave to doe three times without hurt. The third Oath they call, Calano, which is a vessell of water made bitter with certain herbs, which they put into it, whereof they give the accused to drinke, saying, that if he be innocent, he shall drinke it all off at one gulp without any stay, and cat it all up againe at once without any harme: if guilty, he shall not be able to get downe one drop without gargling and choaking...."

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Ethnography - The Cultural Anthropologist

Transparency O, A Shona Homestead might be shown and a short ethnographic presentation made on the Mashona. The following account is a digest from George Peter Murdock, *Africa: Its Peoples and Their Culture History,* New York, McGraw-Hill, 1959, pp. 374-9.

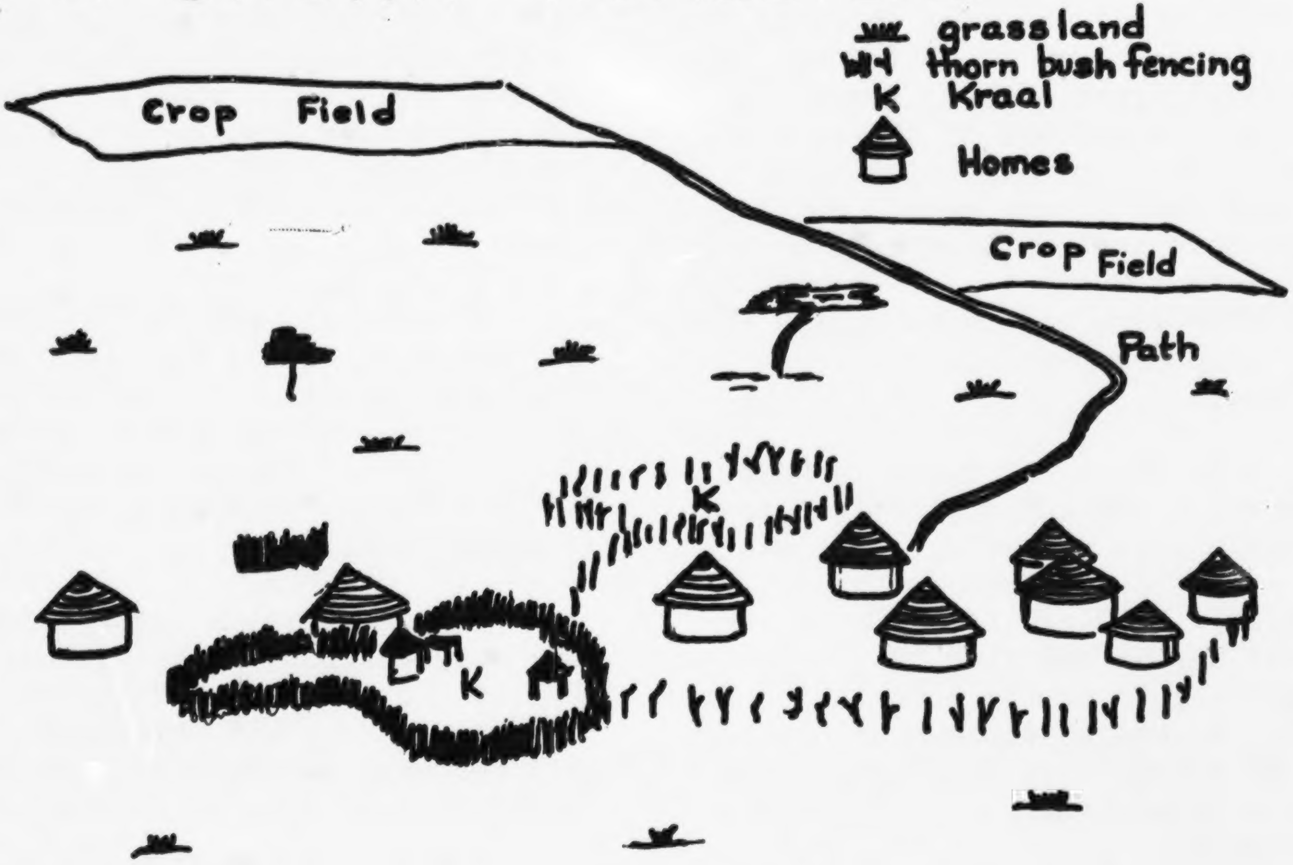
The Mashona live in eastern Rhodesia and parts of neighboring Mozambique. They number well over a million people. Subsistence is primarily based on slash and burn farming with corn the major staple. Both men and women farm the land, but only men hunt, fish, herd cattle, and milk the cattle; these last tasks are taboo to women. Goats and chickens are also kept but cattle are important primarily for payment of brideprice.

These people live dispersed on their farm lands rather than together in a compact village. Their homes are constructed of wattle and daub and thatched with local grass. These homes are arranged in a circle around a cattle kraal.

The Mashona are patrilineal in descent, inheritance, and succession. However, there is abundant evidence that the Mashona followed the matrilineal principle in the not too distant past.

Politically, the Mashona are divided into many small states, each with their own paramount chief. He lives in a capital town where he has a court and advisers. The chief is surrounded by many taboos, and in the past was

A SHONA HOMESTEAD



Use Base O

killed if he developed any physical defect, even if he lost a tooth. When he dies a new chief succeeds, a fire is rekindled, never to be put out until the death of the new chief.

Some argue that the ancestors of the Mashona could not have built Zimbabwe because of a lack of centralized political authority. Others suggest that the destructive Matabele raids in the 19th century destroyed the centralized monarchy which built Zimbabwe. They continued to raid the Mashona for their cattle and women. In fact the Mashona today are divided into many groups like the Makaranga, Warozwi, etc., and have no name for themselves as a group. It was the Matabele who named the Mashona—the "Lost Ones."

At this point, Transparency N should be shown again for comparison:

- What similarities, if any, do you notice between Zimbabwe and a Shona homestead? (It is hoped that students would comment on elliptical shape of homes and kraals.)

Students should then also read from the oral traditions. One anthropologist (Charles Bullock) who studied the Mashona said that when asked to give the words for stone house, the Shona would reply: *Dzimba dza mahwe* (lo, a great house!) - quoted on page 12 of Caton Thompson's *Zimbabwe Culture*.

The following may be given to students for discussion. They are selections from Caton-Thompson, *The Zimbabwe Culture*, pages 177-180.

"I shall now give three statements[34] made to me at different times by intelligent natives regarding the origin and use of these buildings. They are typical of many others that I have heard, but I give them because they were made by men who were unknown to each other and who came from widely separated localities and belonged to different tribes....

"My first informant is named Chapa.... He was chamberlain to Lobengula (a Matabele), and came up from the Transvaal with Umzilikazi in 1839 or 1840. He was a small boy at the time, and thus, when he gave me the information in 1911, he was an old man of upwards of 80 years. His faculties were quite unimpaired.... Here is his statement:

"'When the Amaswazi arrived in Rhodesia...the Mambo (chief) was living in his castle at Thaba's ka Mambo. Thus we were not the first to destroy these fortifications. They were ruins before we arrived. (The Amaswazi destroyed them. The Amaswazi came here and remained two years)... They came immediately before us, about two or three years. That is why we got such an easy conquest, because the Amaswazi had killed the Mambo's people. The Mambo went up our river (the Inkwesi), where he built another fort, which still exists, about 8 miles from here (Inyati). They had not the trimmed stones up there: they had to take the stones as they found them (as they had not time to trim them). The son of this Mambo, whom we killed, went over to Chibi to the Zimbabwe there. Inyaningwe is the name of the mountain near the ruins (Zimbabwe). Inhamohamo was the name of the chief. He was the son of this Mambo. He built it first.'

"'The same Mambo (of Thaba's ka Mambo) who built Dhlo-Dhlo when the Amaswazi drove him out of Dhlo-Dhlo, came over to Thaba's ka Mambo and built it. The stones were only for the fort; the houses inside were ordinary huts.'

"...Chiminya, a Batonga from the neighborhood of the Victoria Falls. He is neither Matabele nor Mashona, and so his testimony is all the more valuable on that account. ...It runs as follows:

"'I have heard from the old Makaranga and Matabele that the Mambo lived at Thaba's ka Mambo, built Thaba's ka Mambo and Khami. I have heard them say so many times. He did not use these places to live in, but he used them to fight in, when anybody came to fight him like the Amaswazi. ...I have heard it said that the Mambo of Thaba's ka Mambo ruled as far as Chibi (Zimbabwe) and that those towns were built by his orders. I have never heard it said that he employed Arabs (Mazungu) to build them, but I have often heard that there were plenty of Arabs in the country at the time, and that the Portuguese drove them away. But not all of them, as some of them were married to native women. They came for gold and elephant's teeth. There were many of them and they built themselves houses.'

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[34] From *The Zimbabwe Culture* by Gertrude Caton-Thompson, by permission of the Clarendon Press, Oxford.

"Here, again, we have definite information connecting the ruins with the natives, whose descendants live in the country at the present time, and that they were built by those people. I do not attach great weight to the statement that the Mambo of Thaba's ka Mamo built Zimbabwe, although my first witness Chapa said the same thing. I think a Mambo was meant, one who lived a long time ago, but the way the statement is made shows that there is an intimate connexion between Zimbabwe and the other ruins, such as Khami, Dhlo-Dhlo, and Thaba's ka Mambo....

"Native legend should carry us back for that length of time (i.e. 400 years quoted as the probable date of Zimbabwe's erection), so far as the existence of a Bantu race with such outstanding building characteristics is concerned - or of any other race. Again it must be granted from the results of investigation that the tribe or race which built the larger ruins had established itself for many years - probably centuries - and had a system of government and habits of life which enabled them to develop a centralized kingdom....

"But the widely scattered tales and legends, still current amongst old Natives, almost all point to the WaRozwi as being preeminently the tribe with the characteristics mentioned.

"We hear of other tribes, possibly more highly disciplined and better equipped for the usual business of raiding, but the legendary characteristics of creative, unproductive work and long-established living at "Zimbabwe" belong emphatically and especially to that tribe.

"There are the Tower of Babel tales told of Rozwi attempts to build scaffolding to reach the moon, so that they might catch it to make an ndoro for their King. The tales, too, of their determined efforts to move Mutikwiri, Urungwe, Nyandoro, and other mountains, and built them up again at Zimbabwe are common amongst all the tribes; and are, therefore, almost admissible as evidence that a great impression was made by some unusual work done by the Warozwi.

"Again, it is traditionally established that their system of Government was nearer an absolute monarchy than that of most of the tribes, and so better suited to obtain the obedience necessary for such works as the building of Zimbahwe, Matendere, Gorongwe, Khami, Dhlo-Dhlo, or other similar ruins yet to be located.

"There were Counsellors, of course, and an hereditary priesthood in the family of Mavudzi, who is by descent a Muzezuru of Chiweru's people (Shawa totem); but the Mambo was something approaching a real King, if not a god.

"There is strong traditional support for the view that the WaRozwi used religion as a means of holding in subjection, or control, the chiefs of the other tribes. Their ambassadors claimed that "they knew God" (that is, Mwari); and had been sent by him to their nephews... They carried a gourd cup and wore the insignia of black beads - as do the "children of god" to this day. They claimed obedience in the name of Mwari, perhaps more than by the power of Mambo.

"And some such drive there must have been to make the Mashona tribes (in which the WaRozwi are included) carry out such unproductive work as some of buildings now standing. I am inclined to think that this strong influence had a supernatural origin and that the WaRozwi control, with its privileges of appointing the Chiefs of other tribes, came not so much from any superiority, military or otherwise, as from their organization of the Mwari cult religion."

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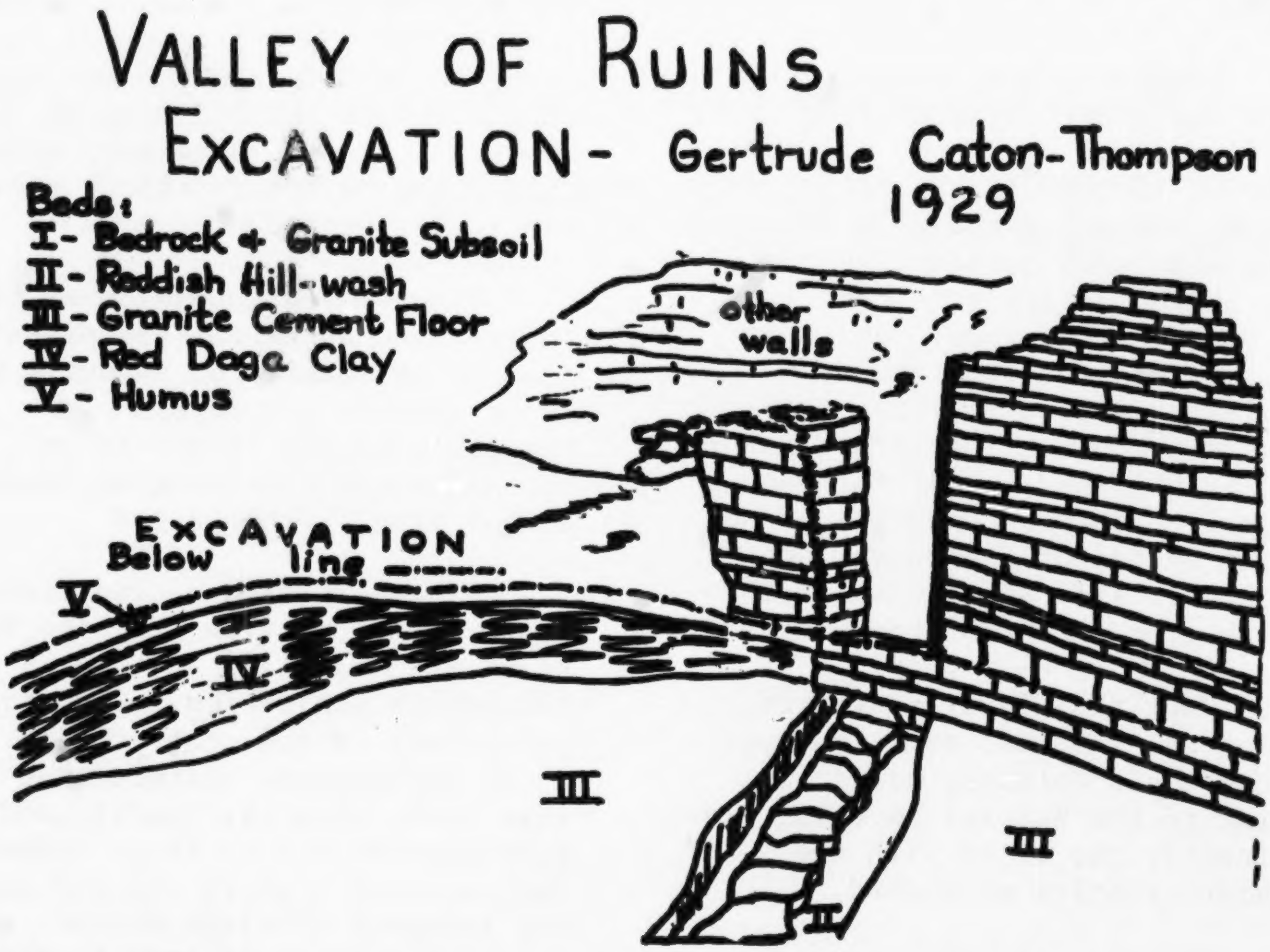
. What evidence has the enthnographer presented?



Use Base P

Archeology

Some students may suggest that a "dig" should be undertaken. Here Transparency P, Valley of Ruins Excavation, will reveal the best-known "dig" at Zimbabwe by Dr. Gertrude Caton-Thompson. The following is a description of one site explored by Dr. Caton-Thompson illustrated by the transparency (*The Zimbabwe Culture,* facing page 33, Plate X, No. I - adapted).

Bed I.	Bedrock and granite subsoil. Dr. Caton-Thompson did not expose these beds in this area of her dig, but nearby excavations revealed that the granite subsoil was devoid of objects.
Bed II.	Reddish hill wash lay under the walls and contained many relics. These objects were therefore lost either before or during the building of the walls. Items found included two types of pottery, iron spear heads, lumps of iron slag in considerable quantity, bangles of bronze wire coiled over grass fibre, but no foreign imported articles.

The flagged path shown on the transparency on Bed II was built according to Dr. Caton-Thompson to prevent the workers who were building the walls from slipping on the mud during the rains.

Teachers will also find useful the following reading selection: "The Kings of Zimbabwe," from *African Beginnings,* Olivio Vlahos, pp. 116-126.

Bed III.	The granite cement floor was built at the same time as the walls. Dr. Caton-Thompson believes that this layer of 10-12 inches of a cement composed of granite soil, black vlei soil, and cattle manure was put down as a base, much as the Mashona do for their houses today. Evidence to support her view comes from the fact that the stone walls do not rest on the cement floors, but on the red hill wash except in one instance where apparently the wall was added as an afterthought. This cement floor also acted as a sealer to hide the objects lost below and to help in the matter of dating. One find in a nearby area was some Sung Celadon procelain dating c. 9th-13th c. A.D.
Bed IV.	Red daga clay. The mineralogist who examined the soil said in his report he knew of no such natural occurrence of this type of soil composed of granite debris and a good deal of clay. Items found include pottery sherds, iron slag, arrow heads, glass beads, hoes, wooden house poles, soapstone bowls, and porcelain.

Dr. Caton-Thompson believes that these beds show two successive periods of occupation, without much of any break, particularly one of culture. The daga mounts show an inferior rebuilding. Zimbabwe's foundations seem to date about the ninth to 13th centuries while during the 13th century and following, porcelain seems to show the area in full occupation.

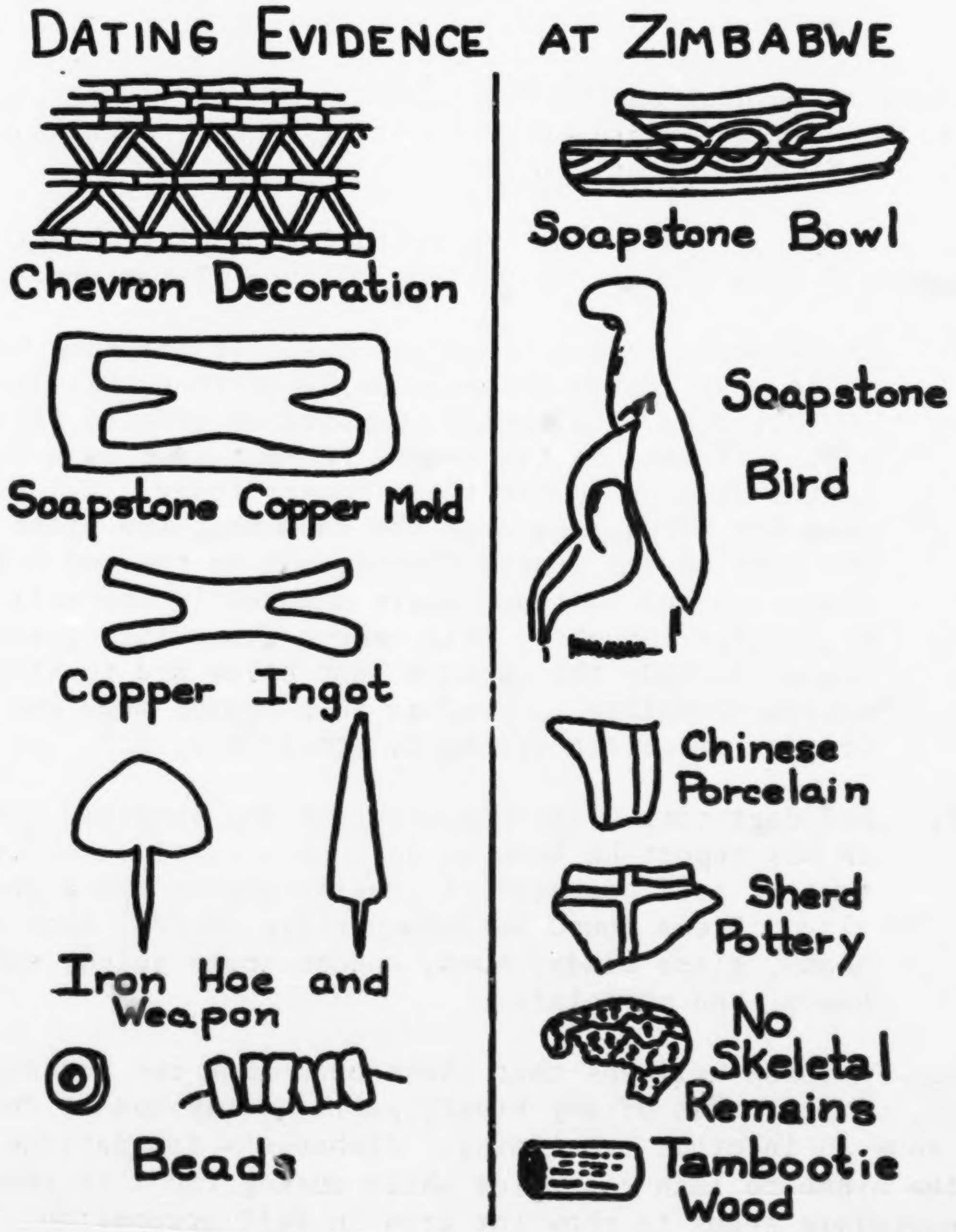
Bed V. Humus. This layer was very variable in thickness, and sometimes absent. Some finds were made in it.

Transparency Q, Dating Evidence at Zimbabwe, might then be shown to students.

. How will these objects help to date Zimbabwe and answer our problem?

The following paragraphs are descriptions of the materials found at Zimbabwe depicted by Transparency Q. The material is digested mainly from Basil Davidson and Dr. Gertrude Caton-Thompson.

Chevron Decoration. This decoration is found on the side of the wall of the Elliptical Building and is a feature of other stone ruins in southern Africa. This chevron decoration has many Arab or Islamic forerunners, which may indicate foreign influence.



Use Base Q

Mold and Ingot. Zimbabwe itself offers no evidence of mining. There are many thousands of these elsewhere. However, it does have ample evidence for metal-working. Slag is found in many parts of the ruins, indicating that these people knew how to make different metals. Finds included soapstone copper molds and H-shaped ingots. These H-shaped copper ingots were used as currency. Some were about seven inches long.

Iron Tools. There are many examples of iron tools and weapons. Most of these are contiguous with the materials made by the Bantu before the introduction of factory-made goods. They also point to a farming people like the Bantu tribes of southern Africa.

Beads. The beads found at Zimbabwe were scrutinized by an expert. He suggested a possible date of 9th-10th century A.D. Anything in 200 A.D. or earlier was highly improbable. These 327 different beads, according to the expert, bear resemblance to beads from South India and Malaysia. What is of importance is that these import beads were found both above and below the cement floors, thus pushing its age earlier than that postulated for the 14th century. Beads also offer other possibilities for more specific dating when more is known about them.

Bowls. Soapstone bowls or portions of them have been found in many of the stone ruins of souther Africa. One particular bowl was found at Zimbabwe which was distinctive from all the other bowls found in the stone ruins. This Zimbabwe bowl had carved on it representations of cattle. Thus Zimbabwe was perhaps a ritual center for a people who liked and owned cattle. The Mashona though not owning many cattle today have in their oral traditions evidences of this reverence for cattle. These bowls varied in size from 13 1/2" to 21" in diameter. Stone bowls like these are rare in Africa, but apparently these people sculptured out of stone what other Bantu have long made from wood. There is a soapstone quarry near Zimbabwe.

Birds. Ten soapstone birds were found by excavators in the Acropolis and Valley of Ruins. Many tried to fit these into the Phoenician school by suggesting their similarity with those of Assyria, Phoenicia, and Egypt. Basil Davidson suggests that like many people in southern Africa, these Zimbabwe Bantu thought of lightning as a giant bird. Consequently they set up these representations to confuse lightning which would hopefully go elsewhere. The uniqueness of the stone birds is their material composition; other Bantu peoples used wood.

Chinese porcelain. Porcelain from China has helped to write the history of the east coast of Africa. To a great extent, pieces of porcelain from China can be dated fairly accurately to within 2 or 3 centuries. The early explorers of Zimbabwe found many specimens of glass and china, none of which antedated the 13th century. Of particular significance is Dr. Caton-Thompson's find of two pieces of Celadon china, one in 6" of cement and the other in 12" of cement. (Bed III) These two finds helped to date the building of Zimbabwe. The British Museum reported that these pieces were probably of the Sung period—thus from the 10th to the 13th centuries.

Pottery. Many pieces and fragments of pottery have been found at Zimbabwe and other sites. These sherds, upon close study, reveal forms and colors to those made by present day Bantu. Among these people, pot making has been traditionally a woman's task. Again the evidence points towards a continuous occupation by peoples whose material culture remained largely similar.

Skeletal Remains. Although tour guides at Zimbabwe may try to suggest that the whitish objects buried in the dirt of the road were the bones of the slaves of the Phoenicians, to date no skeletal remains have been found at Zimbabwe. However 50 miles northeast of Bulawayo in Rhodesia is the site of Dhlo-Dhlo where two skulls were found. On analysis, these skulls (one of which is represented on the transparency) were revealed to be of women, of African origin, definitely not European, and similar to those of Zulu women. However, Dhlo-Dhlo was built much later than Zimbabwe. The fragments apparently had been burned after the skulls had become dry and broken since the pieces were not distorted. However just across the Limpopo River in the Republic of South Africa at Mapungubwe, a site was found rich in skeletal remains. From the 11 remains which could be employed for study, experts suggest these people had fewer Negro features and seemed to be closer to the Hottentot people of southern Africa. Basil Davidson suggests that these peoples (the "Hottentot") intermarried with new invaders, forerunners of the modern-day Bantu peoples.

Tambootie Tree. In 1952 and 1954 radiocarbon tests were employed on a piece of drainage timber found within a wall at Zimbabwe. This piece of wood seemed to be a part of the early structure. Dates for this wood were given as 591 A.D.(+ or - 120 years) and 702 A.D. (+ or - 92 years). Unfortunately this tree has a long life and could have been used much later than its growth period.

Sources for Transparency Q, **Dating Evidence at Zimbabwe**

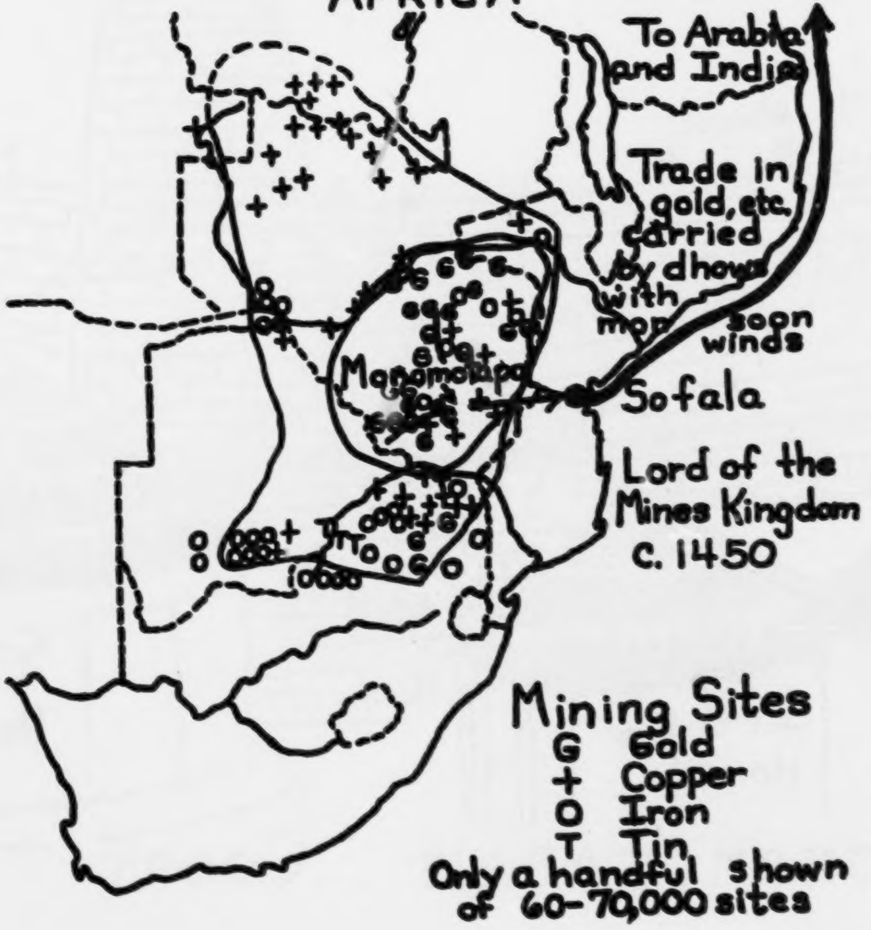
Chevron Decoration in Gertrude Caton-Thompson, *The Zimbabwe Culture.* Oxford. The Clarendon Press. 1931. p. 87.
Soapstone Mold and Copper Ingot - *ibid.*, plate LIII, facing p. 197.
Iron Hoe and Weapon - *ibid.*, plate XX, facing p. 63.
Beads - *ibid.*, plate XLV, facing p. 179.
Soapstone Bowl - *ibid.*, plate L, facing p. 194.
Soapstone Bird - *ibid.*, plate LI, facing p. 195.
Chinese Porcelain - *ibid.*, plate XXI, facing p. 68.
Sherd Pottery - *ibid.*, plate XIX, facing p. 62.
No Skeletal Remains - *ibid.*, plate LVI, facing p. 252.
Tambootie Wood - no source for drawing.

An examination of Transparency Q might also help to refine how the archeologists' have helped us to answer the problem.

- What does this transparency suggest to us about Zimbabwe and her origin.

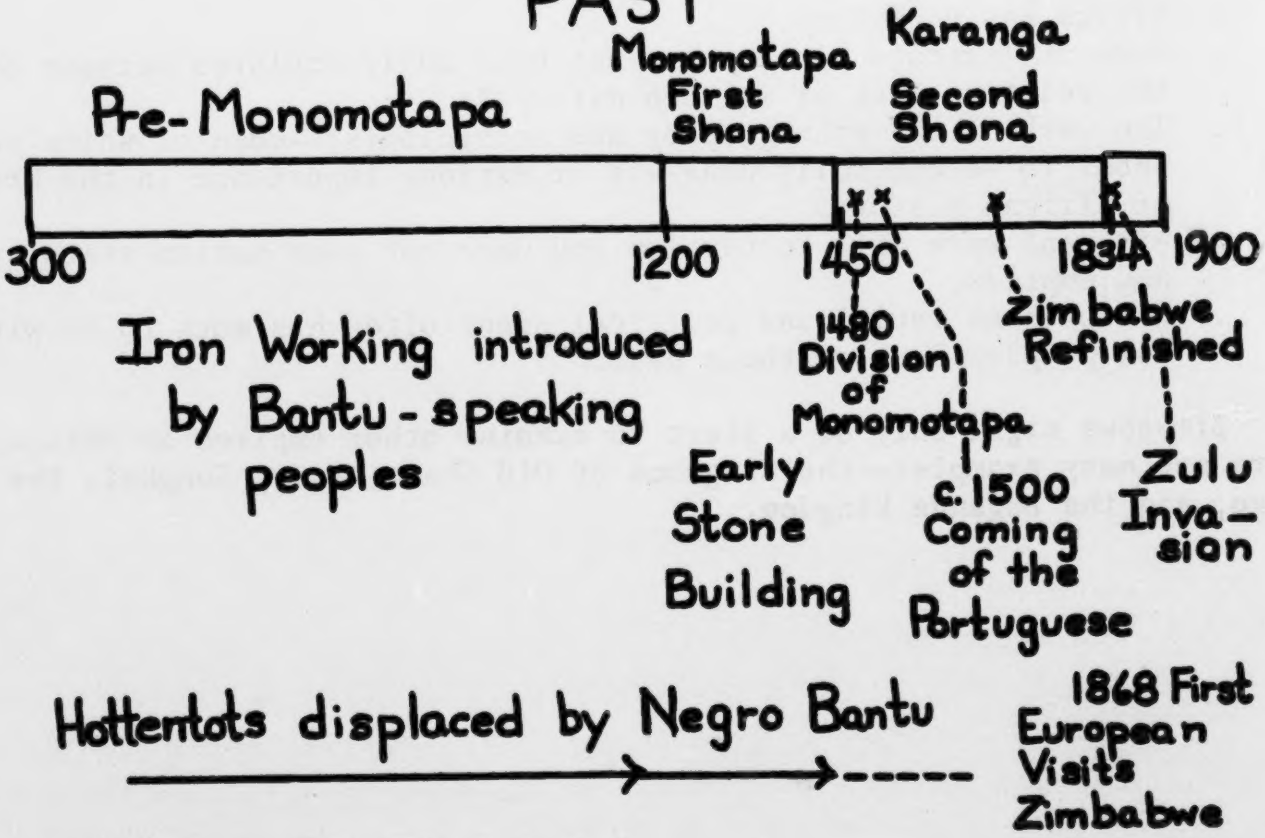
Finally, evidence from all these fields of study allows us to reconstruct the past of Zimbabwe. Use here transparencies R, N-1, and S and T.

IRON AGE IN SOUTHERN AFRICA

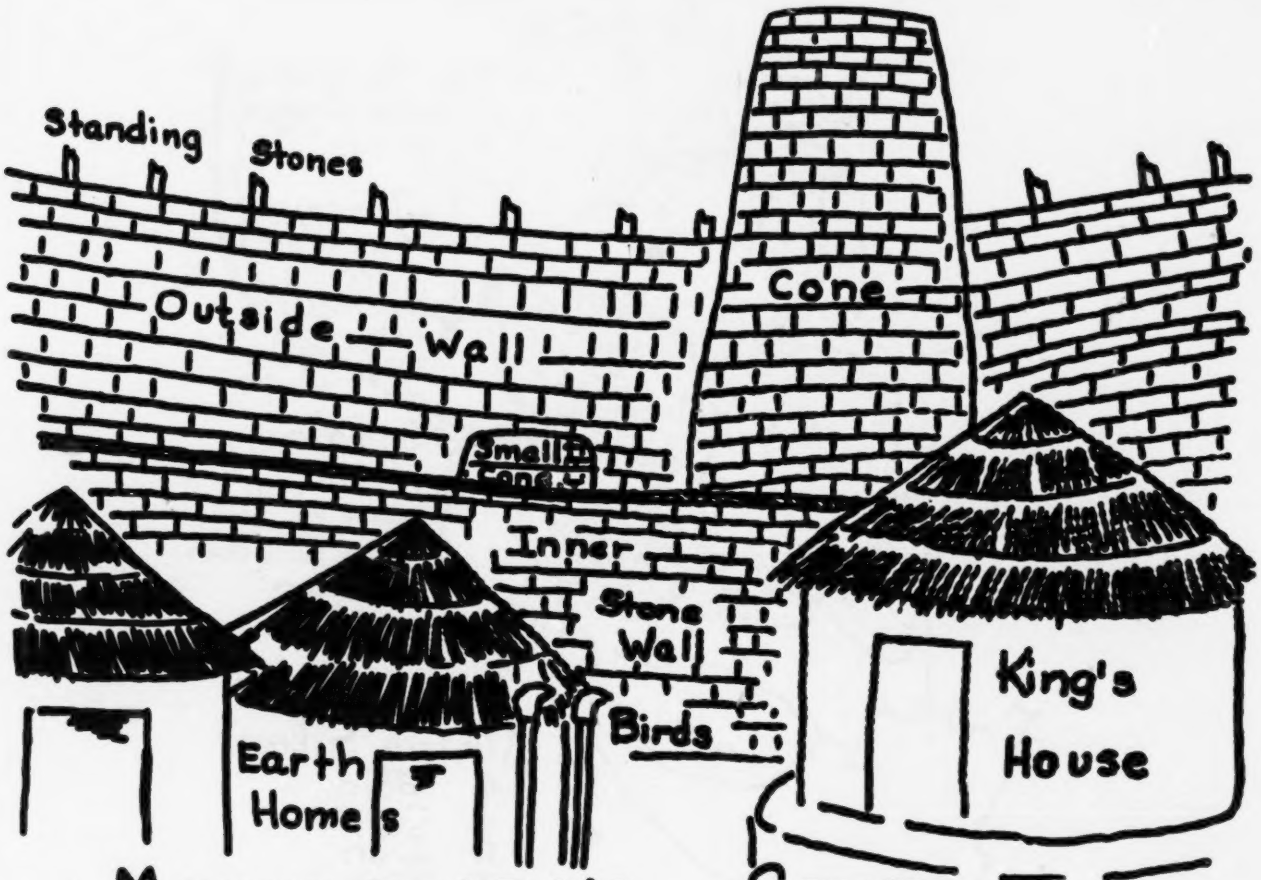

To Arabia and India
Trade in gold, etc. carried by dhows with monsoon winds
Monomotapa
Sofala
Lord of the Mines Kingdom c. 1450
Mining Sites
G Gold
+ Copper
O Iron
T Tin
Only a handful shown of 60-70,000 sites

Use Base R; R-1; R-2; R-3

A RECONSTRUCTION OF ZIMBABWE'S PAST


Pre-Monomotapa
Monomotapa First Shona
Karanga Second Shona
300
1200
1450
1834
1900
Iron Working introduced by Bantu-speaking peoples
Early Stone Building
1480 Division of Monomotapa
c. 1500 Coming of the Portuguese
Zimbabwe Refinished
Zulu Invasion
Hottentots displaced by Negro Bantu
1868 First European Visits Zimbabwe

Use Base S; S-1; S-2; S-3; S-4



MONOMOTAPA'S COURT

Use Base T

Summary

Students should by this time have developed a number of conclusions.

- Africa has a history.
- Much of Africa's history has not been fully explored because of the relative lack of written materials.
- The work of the ethnographer and archeologist—much of which yet needs to be carefully done—is of extreme importance in the writing of African history.
- Africans were able to develop and work out some nation state systems and empires.
- The present racial and political scene often has much to do with how peoples look at their past.

Zimbabwe might only be a start to examine other empires in Africa. There are many examples—the kingdoms of Old Ghana, Mali, Songhai, the Kongo, and the Buganda kingdom.

Miscellaneous Accounts of Early Travelers

DURING THE PERIOD OF THE ANCIENT CIVILIZATIONS IN THE MEDITERRANEAN WORLD, THERE WAS A FAIRLY CONTINUOUS CULTURAL INTERCHANGE OF KNOWLEDGE WHICH AFFECTED THE PEOPLES OF SUBSAHARA AFRICA. (p. 21)

ALTHOUGH TRIBALISM HAS BEEN IMPORTANT FROM EARLY TIMES, AFRICA HAD A LONG HISTORY OF ORGANIZED POLITICAL STATES BEFORE THE ERA OF EUROPEAN PENETRATION. (p. 22)

THE RISE OF ISLAM BROUGHT INCREASED TRADE AND NEW KNOWLEDGE TO THE ORGANIZED STATES OF AFRICA. (p. 23)

- To what extent were Romans and others in earlier centuries aware of interior Africa?
- How did the "technological change" of the introduction of the camel affect the opportunities for contact between Europe and interior Africa?
- What evidence is there that there were highly developed cultures in Africa at the time of the European Middle Ages?
- How did the rise of Islam bring increased contact with interior Africa? Why did this movement tend to limit contact between Europe and interior Africa?
- Swift's famous couplet about African maps (quoted on page 62 of this publication) indicated that 18th century map makers were faced with a dearth of towns or populated centers in Africa. What information refutes this implication?
- Why is the phrase, "European Discovery of Africa" inaccurate, when applied to Portuguese explorations of the 15th century, or of British explorations of the 18th and 19th centuries?

Useful references include:

Vlahos, Olivia. *African Beginnings*. Viking. 1967.

Chu, Daniel & Skinner, Elliott. *A Glorious Age in Africa*. Zenith. 1965.

"NORTH AFRICA, in a physical[35] and ethnographic point of view, stands by itself like an island. Nature has isolated it on all sides, partly by the Atlantic and the Mediterranean Sea, partly by the widely-extended shore, incapable of cultivation, of the Great Syrtis below the modern Fezzan, and, in connection therewith, by the dessert, likewise closed against cultivation, which shuts off the steppe-land and the oases of the Sahara to the south. Ethnographically the population of this wide region forms a great family of peoples, distinguished most sharply from the Blacks of the south, but likewise strictly separated from the Egyptians, although perhaps with these there may once have subsisted a primeval fellowship."

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[35] Mommsen, *History of Rome*. Charles Scribner's. New York. 1899. p. 330.

"....yet nothing is mentioned from later times of war-expeditions proper in the south of Mauretania or Numidia. The Romans can scarcely have taken over the empire of the Mauretanian kings in quite the same extent as these had possessed it; but yet the expeditions that were undertaken after the annexation of the country were probably not without lasting consequences. At least a portion of the Gaetulians submitted, as the auxiliary troops levied there prove, even to the regular conscription during the imperial period; and, if the native tribes in the south of the Roman provinces had given serious trouble to the Romans, the traces of it would not have been wholly wanting. Probably the whole south as far as the great desert passed as imperial land[3] and even the effective dependence extended far beyond the domain of Roman civilisation, which, it is true, does not exclude frequent levying of contributions and pillaging raids on the one side or the other."

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[3] ....Pliny v. 4, 30, numbers among the subject peoples of Africa 'all Gaetulia as far as the Niger and Ethiopian frontier,' which points nearly to Timbuttoo..."
(Mommsen, p. 352-353.)

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"As to the road-system of the districts, which though Roman were yet not Romanised, and as to the routes which were the medium of the important traffic through the desert, we have no general information.

"But probably a momentous revolution occurred in the desert-traffic during that time by the introduction of the camel. In older times it meets us, as is well known, only in Asia as far as Arabia, while Egypt and all Africa knew simply the horse. During the first three centuries, of our era the countries effected an exchange, and, like the Arabian horse, the Libyan camel, we may, say, made its appearance in history. Mention of the latter first occurs in the history of the war waged by the Dictator Caesar in Africa; when here among the booty by the side of captive officers twenty-two camels of king Juba are adduced, such a possession must at that time have been of an extraordinary nature in Africa. In the fourth century the Roman generals demand from the towns of Tripolis thousands of camels for the transport of water and of provisions before they enter upon the march into the desert. This gives a glimpse of the revolution that had taken place during the interval in the circumstances of the intercourse between the north and the south of Africa; whether it originated from Egypt or the Cyrene and Tripolis we cannot tell, but it redounded to the advantage of the whole north of this continent."
(Mommsen, p. 370-371.)

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"....[Before the end of the[36] third century,] [t]he trade between the Mediterranean and the East passed into the hands of intermediaries, the Persians, the Abyssinians, and the Himyarites of Yemen.... The energy of Persian merchants, under the orderly rule of the Sassanids, secured a monopoly of the silk trade, and the products of India were conveyed by Abyssinian traders to their own market of Adulis, or even to the Roman ports on the isthmus, Clysma (Suez) and Aila. The Red Sea trade itself seems to have been gradually abandoned, as time went on, to the Abyssinians and Himyarites, who grew more powerful and important as their commercial profits increased. The Abyssinians —as we may conveniently call the Ethiopians of the kingdom of Axum, from which modern Abyssinia descends—also profited by the disuse of the Nile as a trade route with East-Central Africa. The products of those regions (slaves, ivory, ebony, gold, gems, ochre, etc.) had come to Egypt by the Nile, as well as by the Red Sea, in the old days when the Ethiopic kingdom of Meroe flourished. Meroe declined in the second century, and in the third its organisation fell to pieces, and the Upper Nile, under the control of the barbarous Nubians and Blemmyes, became impractical as a road for trade. With the shifting of power from Meroe to Axum, East African commerce passed entirely into the hands of the Abyssinians."

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- Are there any areas of disagreement concerning African isolation in these elections concerned with Roman experience in Africa?

KEY TO LANGUAGE OF CUSH IS SOUGHT [37]

East German Scholars Are Hopeful on Task in Africa

"East German scholars feel they may be close to deciphering the forgotten language of the Kings of Cush, overlords of what is widely regarded as the first highly developed African civilization.

"'I am growing optimistic,' said Prof. Fritz Hintze, an archeologist from East Berlin who is constructing a 2,200-year-old Cushite temple at Musawarat, 100 miles north of here. The kingdom of Cush flowered in the Upper Nile valley from 750 B.C. to 350 A.D. Cushite craftsmen produced delicate pottery and gold jewelry, platoons of small pyramids, and complex inscriptions in an alphabet of 23 symbols. It included signs for space between words and, unlike most Semitic languages, for vowels.

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[36] From *History of the Later Roman Empire* by J.B. Bury. Copyright 1923. Reprinted by permission of Macmillan Company, London.

[37] © 1968 by the New York Times Company. Reprinted by permission.

"Although a number of lengthy inscriptions have been found on temples and other ruins, the language remains largely a mystery. It is known as Meroitic, after a Cushite capital, Meroe....

"So powerful did Cush become that the Roman Emperor Nero planned a campaign against it and dispatched a contingent of Pretorian Guards, the Emperor's bodyguard, to scount the terrain around Meroe. But he died before the campaign could be launched.

"The Cushites art shows that they preferred their women plump and liked to envision their enemies being eaten alive by lions, but invasions by nomads and attacks by neighboring peoples brought the kingdom low by the middle of the fourth century A.D.

"Notable among surviving Cushite ruins is the Musawarat temple, known as the Lion Temple.

"The 50-foot-long temple was adorned with reliefs showing the lion god Apedemak and the Cushite King Arnekhamani. The temple was built during his reign from 235 to 218 B.C."

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"Whatever remnants we have[38] from West Africa's distant past are ours mostly by accident. Strange stone figures are often found all the way to Lake Chad and down to the Guinea Coast. West Africans say they are unlike anything made today. Badly surface-weathered, they look to be very old. Who can be sure?

"The luckiest of the archaeological accidents happened near Jos, Nigeria. Modern tin miners in search of ore uncovered the remains of an old and particularly long-lived settlement—now called the Nok Culture. It began around 1000 B.C. and flourished until 200 A.D. or thereabouts. In the early days of the settlement, stone tools were used. Toward the end, the same tool types were made of iron. The Nok people were farmers. Grains of their millet have been found (and age tested). They were artists, too. Beautiful little heads of fired clay found all through the site prove this beyond a doubt. They suggest even more. They suggest a long artistic tradition among the Nok people and a society with enough means, enough leisure time to allow such a tradition to develop.

"That tradition outlived the Nok Culture itself. It followed migrating groups and tribes as they moved south, away from savannah lands and down toward the great forest fringe along the Guinea Coast. A thousand years after the last Nok head had been modeled, city artists in Southern Nigeria captured in clay the likenesses of their kings. Their work is glorious by any standard, rivaling the best sculptures of Egypt or Greece.

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[38] From *African Beginnings* by Olivia Vlahos. Copyright © 1967 by Olivia Vlahos. All rights reserved. Reprinted by permission of The Viking Press, Inc.

"Later on the same artistic tradition was expressed in bronze and brass, still with the same elegance and grace. How the knowledge of bronze developed we do not know. Did it come as a gift from other people, or was it home-grown? Certainly the use of bronze was a relative rarity in Africa, where iron was everywhere the metal of preference.

"From southern Nigerian cities the art of casting metals spread along the coast. Eastward it went, to the Niger delta, where heads of bronze were placed on royal altars, there to house the souls of kings. Westward it went, to the area that is now modern Ghana, where kings leaned on golden stools, and had their faces masked in gold.

"On the coast between modern Ghana and Nigeria there is a break on the rain forest. In that wedge of clear land lies Dahomey, which was, until French conquest in 1892, a powerful kingdom, perhaps the most powerful in its part of the world. To Dahomey also came the knowledge of casting in silver and gold and brass. It became the closely guarded secret of a family guild. Metal workers were courtiers who produced king's treasure, art objects suitable for royal gifts and royal rewards. Almost nobody owned the brasses of Dahomey except as a mark of the king's generosity.

"News of Dahomey and its treasures had reached Europe by the seventeenth century. A hundred years later the kingdom was to be famous among sea traders....

"Just when and where the first king of Dahomey got his start is not certain. From the north toward the Niger, perhaps. By 1625 A.D. his war bands had taken Abomey, which became their capital city. From there they pushed on until they reached the sea. Village after village capitulated. Each local chief or 'king' did homage to the invading monarch, bent his knee and cast dust on his head— or found himself replaced by someone who would. Home rule was lost forever."

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"....I my selfe saw fifteene[39] kingdoms of the Negroes: howbeit there are many more, which although I saw not with mine owne eies, yet are they by the Negroes sufficiently knowen and frequented. Their names therefore (beginning from the west, and so proceeding Eastward and Southward) are these following: Gualata, Ghinea, Melli, Tombuto, Gago, Guber, Agadez, Cano, Cafena, Zegzeg, Zanfara, Guangara, Borno, Gaogo, Nube. These fifteene kingdomes are for the most part situate vpon the riuer Neger, through the which merchants vsually trauell from Gualata to the citie of Alcair in Egypt. the iourney indeede is very long, but yet secure and voide of danger. All the said kingdomes adjoine one vpon another; ten whereof are separated either by the riuer Niger, or by some sandie desert: and in times past each one of the fifteene had a seueral king, but now at this present, they are all in a manner suiect vnto three kings onely: namely, to the king of Tombuto who is Lord of the greatest part; to the king of Borno, who gouerneth the least part, and the residue is in subiection vnto the king of Gaoga: howbeit he that possesseth the kingdome of Ducala hath a very small traine attending vpon him...."

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[39] From *The History and Description of Africa*, by Leo Africanus. Vol. I. Hakluyt Society. London. 1896. p. 128.

"Of the kingdome of Tombuto."

"This name was in our times (as some thinke) imposed vpon this kingdome from the name of a certain towne so called, which (they say) king *Mense Suleiman* founded in the yeere of the Hegeira 610, and it is situated within twelue miles of a certaine branch of Niger, all the houses whereof are now changed into cottages built of chalke, and couered with thatch. Howbeit there is a most stately temple to be seene, the wals whereof are made of stone and lime; and a princely palace also built by a most excellent workeman of Granada. Here are many shops of artificers, and merchants, and especially of such as weaue linnen and cotton cloth. And hither do the Barbarie-region except maid-seruants go with their faces couered, and sell all necessarie victuals. The inhabitants, & especially strangers there residing, are exceeding rich, insomuch, that the king that now is, married both his daughters vnto two rich merchants. Here are many wels, containing most sweete water; and so often as the riuer Niger ouerfloweth, they conueigh the water thereof by certaine sluces into the towne. Corne, cattle, milke, and butter this region yeeldeth in great abundance: but salt is verie scarce heere; for it is brought hither by land from Tegaza, which is fiue hundred miles distant. When I my selfe was here, I saw one camels loade of salt sold for 80. ducates. The rich king of Tombuto hath many plates and scepters of gold, some whereof weigh 1300. poundes: and he keepes a magnificent and well furnished court. When he trauelleth any whither he rideth vpon a camell, which is lead by some of his noblemen; and so he doth likewise when hee goeth to warfar, and all his souldiers ride vpon horses. Whosoeuer will speake vnto this king must first fall downe before his feete, & then taking vp earth must sprinkle it vpon his owne head & shoulders: which custom is ordinarily obserued by them that neuer saluted the king before, or come as ambassadors from other princes. He hath alwaies three thousand horsemen, and a great number of footmen that shoot poysoned arrowes, attending vpon him. They haue often skirmishes with those that refuse to pay tribute, and so many as they take, they sell vnto the merchants of Tombuto. Here are verie few horses bred, and the merchants and courtiers keepe certaine little nags which they vse to trauell vpon: but their best horses are brought out of Barbarie. And the king so soone as he heareth that any merchants are come to towne with horses, he commandeth a certaine number to be brought before him, and chusing the best horse for himselfe, he payeth a most liberall price for him. He so deadly hateth all Iewes, that he will not admit any into his citie: and whatsoeuer Barbarie merchants he vnderstandeth have any dealings with the Iewes, he presently causeth their goods to be confiscate. Here are great store of doctors, iudges, priests, and other learned men, that are bountifully maintained at the kings cost and charges. And hither are brought diuers manuscripts or written bookes out of Barbarie, which are sold for more money than any other merchandize. The coine of Tombuto is of gold without any stampe or superscription: but in matters of smal value they vse certaine shels brought hither out of the kingdome

of Persia, fower hundred of which shels are worth a ducate: and sixe peeces of their golden coine with two third parts weigh an ounce. The inhabitants are people of a gentle and chereful disposition, and spend a great part of the night in singing and dancing through all the streets of the citie: they keep great store of men and women-slaues, and their towne is much in danger of fire: at my second being there halfe the town almost was burnt in fiue howers space. Without the suburbs there are no gardens nor orchards at all."
(Africanus, pp. 284, 285, 286.

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Note to Teachers: Leo Africanus, also known as Al-Hassan Ibn Mohammed Al Wezag AlFasi and Giovanni Leone, is thought to have been born into a Moorish family in Granada in the late 15th century. The family migrated to North Africa with the general exodus of Moors from Spain in that period. Leo's uncle the King of Fez to the King of Timbuktou, and in 1515, Leo accompanied his uncle on a visit to the West African coast. He subsequently traveled through 15 African kingdoms, reaching Lake Chad. Leo was later captured by pirates and "given" to Pope Leo X, who promptly freed him, converted him to Christianity, and gave him his own name.

Leo's statement concerning his nationality perhaps explains why he was able to make his trips in that day:

"For mine owne part, when I heare the Africans evill spoken of I will affirme myself to be one of Granada; and when I perceive the nation of Granada to be discommended then will I professe myself to be an African."
(Africanus, Vol. I, p. iii.)

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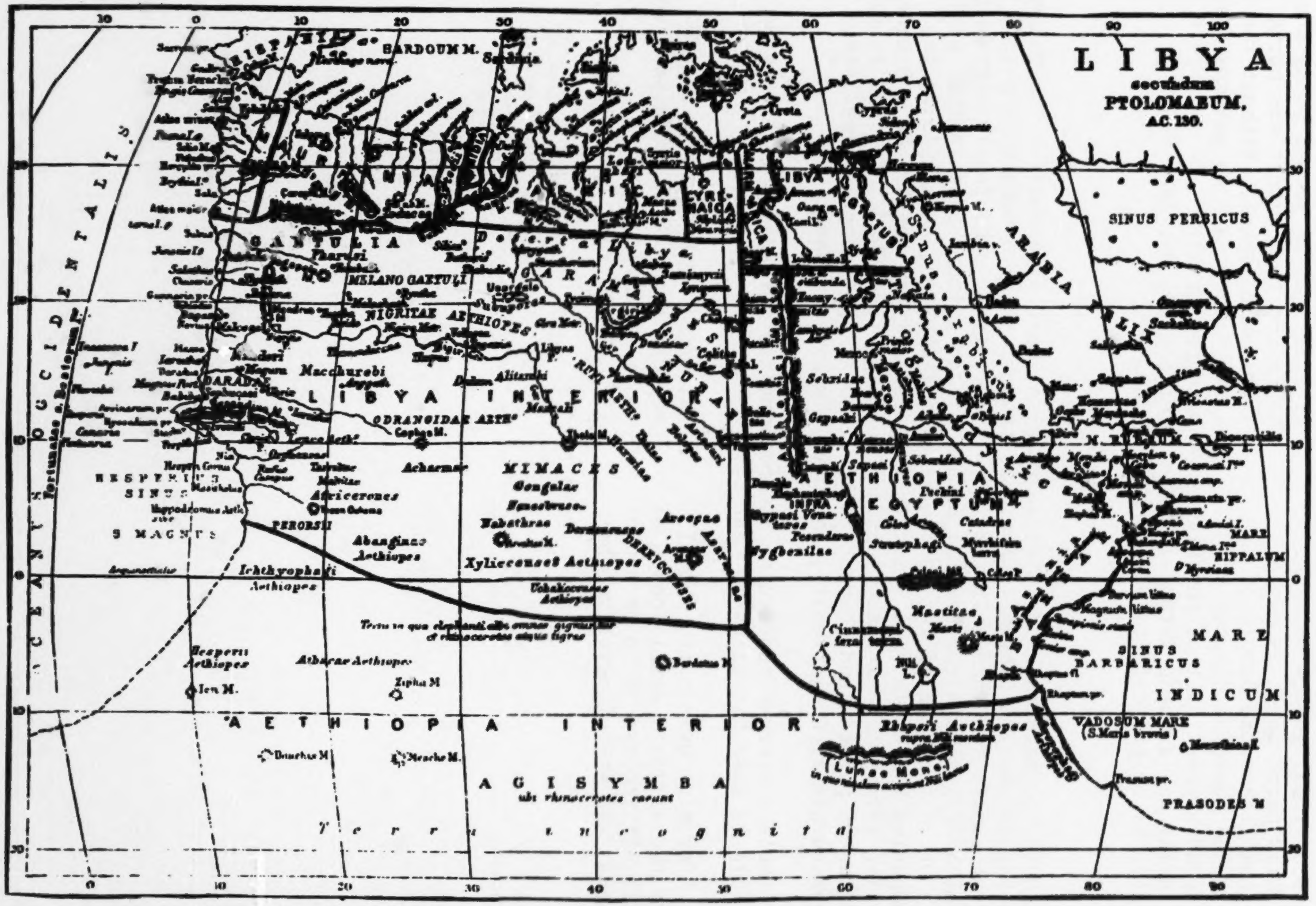
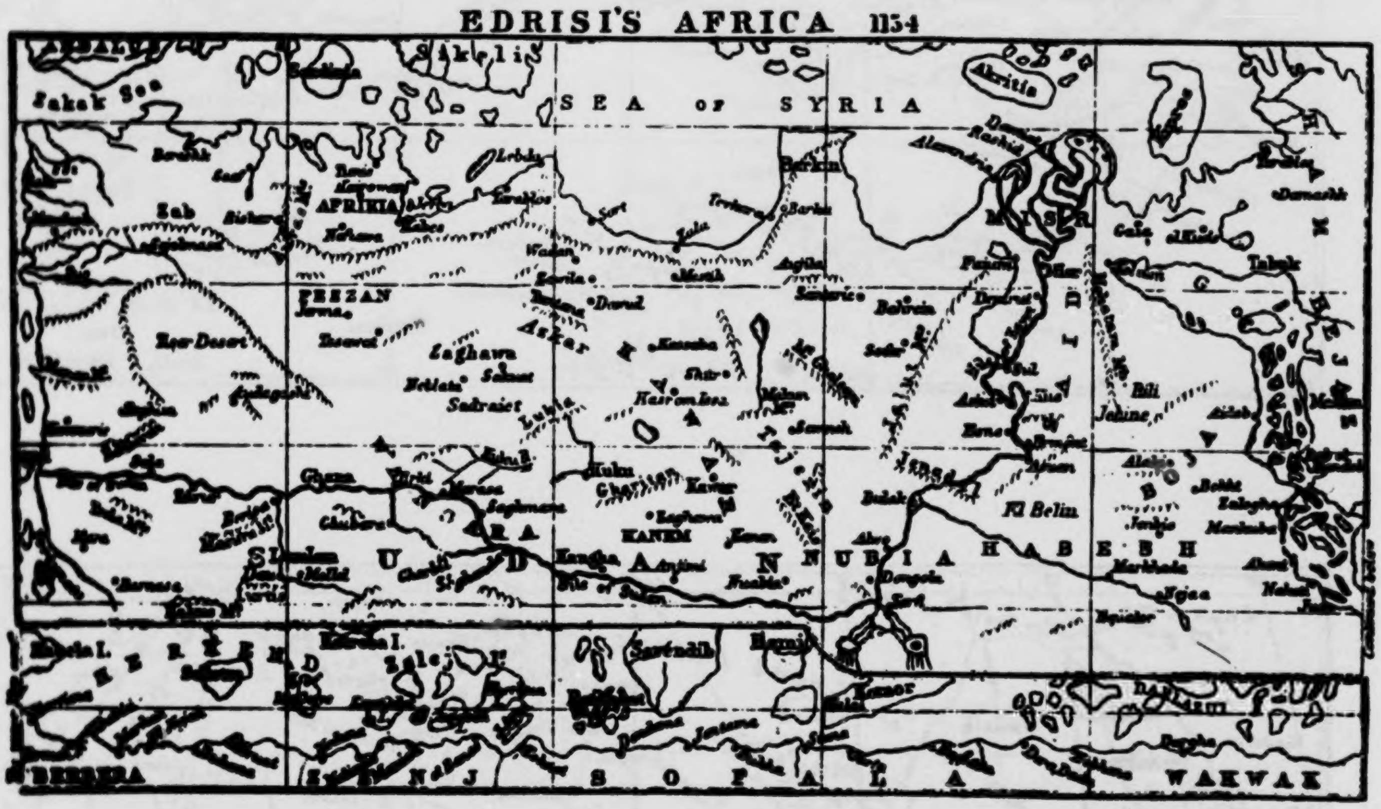


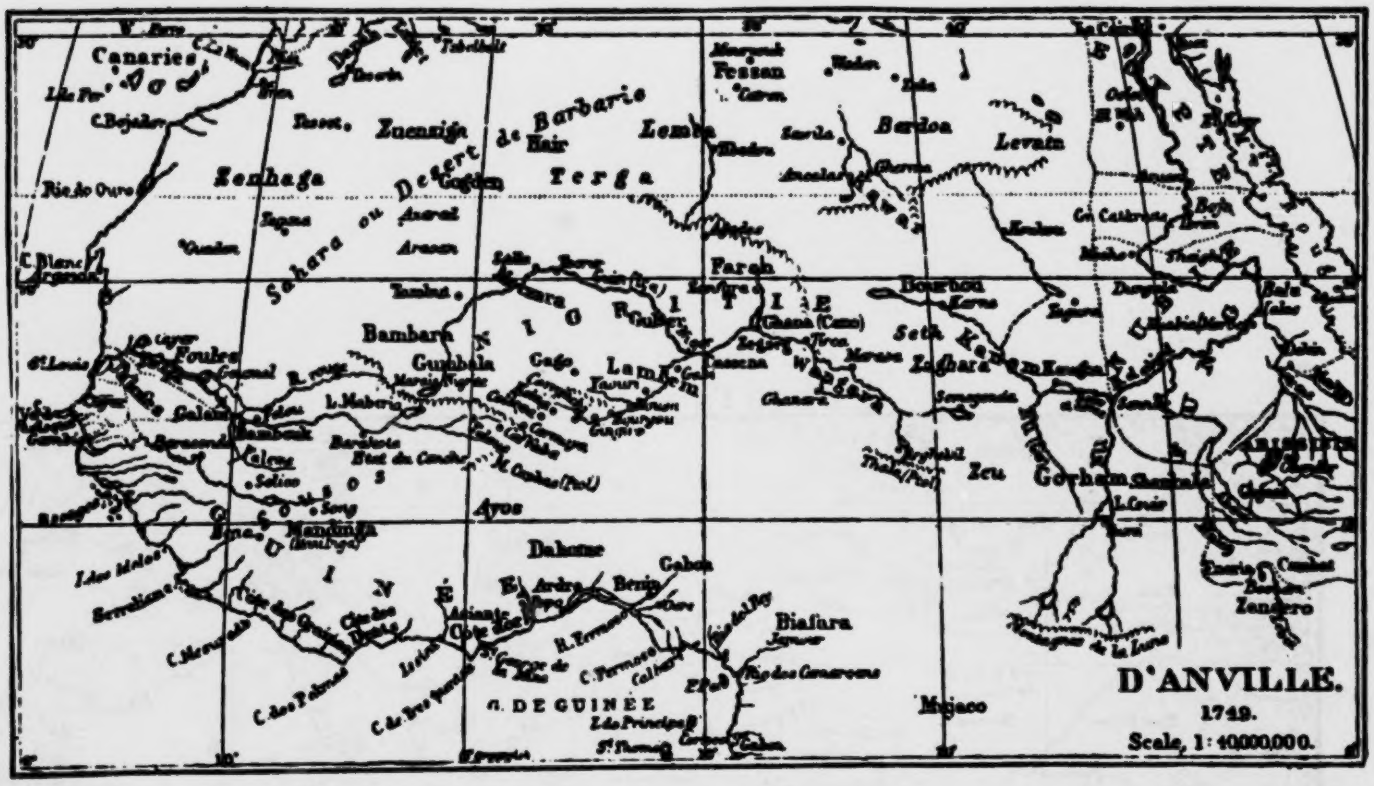
Mungo Park and the Niger, by Joseph Thompson. New York. Dodd, Mead and Company.

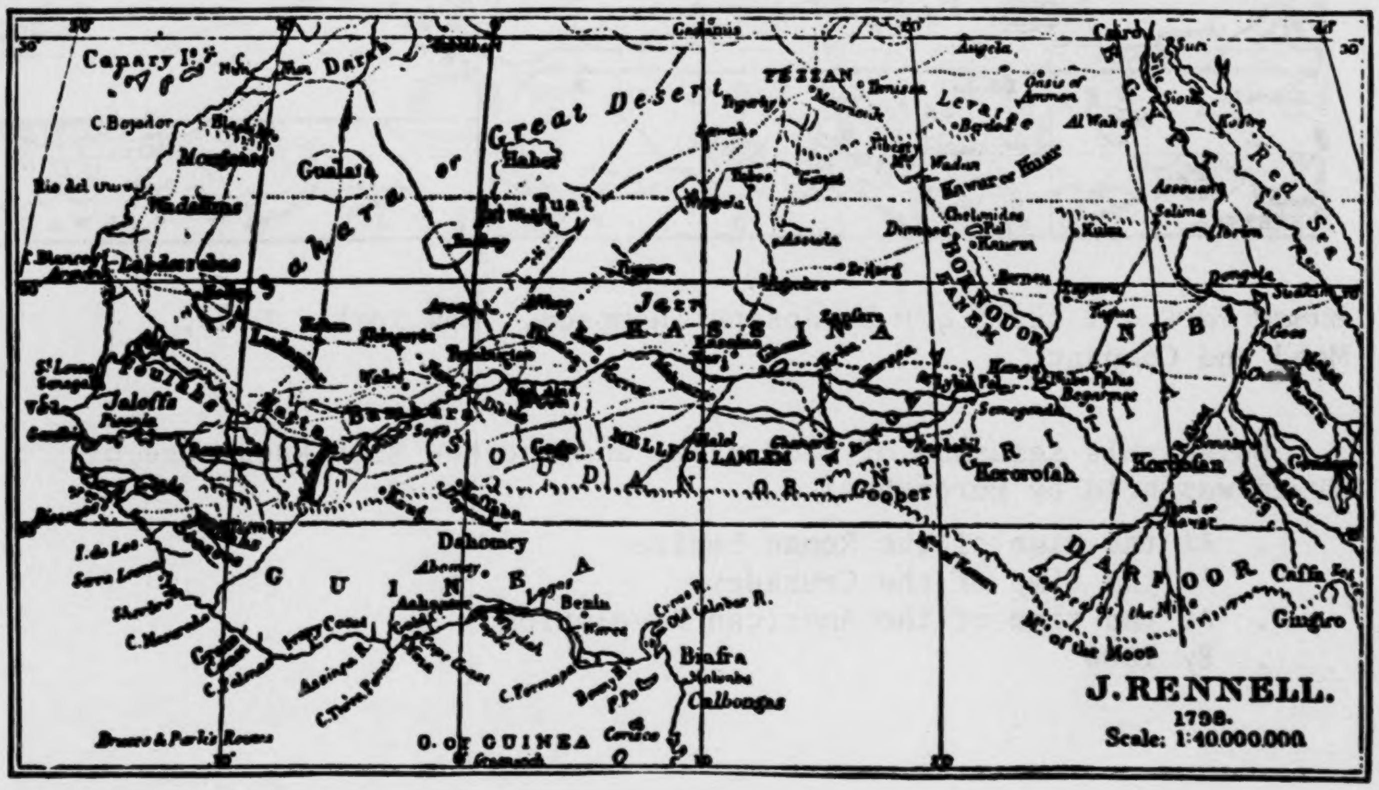


Mungo Park and the Niger by Joseph Thompson. New York. Dodd, Mead and Company.

Using this sequence of four maps, analyze how much knowledge of Africa was held by Europeans:

- At the time of the Roman Empire
- At the time of the Crusades
- At the time of the American Revolution
- By 1800





Mungo Park and the Niger, by Joseph Thompson. New York. Dodd, Mead and Company.

Colonialism and the Slave Trade

IN MOST CASES, THE FIRST IMPACT OF THE WEST UPON AFRICA LEFT A BITTER HERITAGE. (p. 23)

GROWING HUMANITARIANISM IN THE WEST BROUGHT SOME MOVEMENT, LARGELY INEFFECTUAL AGAINST THE EVILS THAT EUROPE HAD INTRODUCED INTO SUBSAHARA AFRICA. (p. 24)

- How does one account for the attitude that most Europeans in contact with Africa in the 18th century held concerning the slave trade?
- What evidence is there that some Africans did not oppose the slave trade? What part does lack of unity of African peoples play in explaining this?
- What effect would reports such as that of Mungo Park have upon British opinions concerning continuation of the slave trade?

Some source materials which are useful for teachers or students include:

Before the Mayflower - Bennett - pp. 3-28
Africa - Nielson - pp. 5-6
Emerging Africa - Joy - pp. 47-48
Subsaharan Africa - Stavrianos - pp. 29-32
The African Slave Trade - Davidson - pp. xv-xxiii
Readings in World History - Stavrianos - pp. 777-784
(African and European accounts of the same incident); pp. 765-767

Dr. Mungo Park described the return of a native to a town in the Gambia river area.

"Early in the morning of January 10th, therefore, I left Teesee, and about mid-day ascending a ridge, from whence we had a distant view of the hills around Kooniakary. In the evening we reached a small village, where we slept, and departing from thence the next morning, crossed in a few hours, a narrow but deep stream called Krieko, a branch of the Senegal. About two miles farther to the eastward, we passed a large town called Madina; and at two o'clock came in sight of Jumbo, the blacksmith's native town, from whence he had been absent more than four years. Soon after this, his brother, who had by some means been apprised of his coming, came out to meet him, accompanied by a singing man; he brought a horse for the blacksmith, that he might enter his native town in a dignified manner; and he desired each of us to put a good charge of powder into our guns. The singing man now led the way, followed by the two brothers; and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance the blacksmith, by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song in praise of the

blacksmith, extolling his courage in having overcome so many difficulties, and concluding with a strict injunction to his friends to dress him plenty of victuals.

"When we arrived at the blacksmith's place of residence, we dismounted and fired our muskets. The meeting between him and his relations was very tender; for these rude children of nature, free from restraint, display their emotions in the strongest and most expressive manner. Amidst these transports, the blacksmith's aged mother was led forth leaning upon a staff. Every one made way for her, and she stretched out her hand to bid her son welcome. Being totally blind, she stroked his hands, arms, and face, with great care, and seemed highly delighted, that her latter days were blessed by his return, and that her ears once more heard the music of his voice. From this interview I was fully convinced, that whatever difference there is between the Negro and European in the conformation of the nose and the colour of the skin, there is none in the genuine sympathies and characteristic feelings of our common nature." (Park, pp. 71-72.)

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On his return from the upper reaches of the Niger River, Dr. Park traveled with a slave trading caravan. This is his report of the beginning of that trip.

"At last the day of departure[40] was fixed for April 19th, and when the day came round there was no further postponement. The slaves were gathered together, their irons were knocked off, and burdens apportioned to each. The caravan consisted of seventy-three persons, of whom thirty-five were slaves. The slaves were fastened together by a rope passed around the neck, four of them to a rope, and a man with a spear walked between each four. The order of march having been formed, some superstitious rites were performed, and off the caravan started at a rapid pace. As some of the slaves had been in irons for years, and were unaccustomed to free or rapid movement, they had not gone far when the sudden exertion induced painful contraction of the muscles of the legs. But this was only the beginning of their miseries.

"When the borders of the dreaded Jallonka wilderness were reached, preparations were made for a series of forced marches. Then the order was given to press forward at the greatest possible speed. Everyone had to look to himself; there was no mercy shown to either sex or age or condition. If a slave, faint with hunger and fatigue, lagged behind, or dropped to the ground under the weight of his burden, the whip was plied till agony compelled him to make another effort. Early in the day two slaves, a woman and a girl, were so much exhausted that even the lash could not stimulate them to further exertion. They were dragged along with the caravan for some hours, till they fell deadly sick, and then it was discovered that they had eaten clay, probably with the deliberate intention of putting an end to their sufferings by destroying themselves. It was useless to attempt to go on with them, and their infuriated master had to confess himself baffled, and returned home, to wait for another opportunity to convey his living merchandise to the coast.

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[40] From *Mungo Park* by T. Banks Maclachlan. Charles Scribner's Sons. 1898. pp. 76-78.

"Directions for a vessel bound to[41] *Galam, with a view of purchasing an hundred slaves at least. Precautions necessary as to the vessel; amount of duties previous to trading; expences of the crew and negroes on the return from thence.*

"In the first place, as to the vessel, she must be well barricaded, three feet above the deck, with stout planks musket proof; all communication between the hold and cabin must be cut off; there must be two good boats to lighten and tow the ship, according as occasion may require, in the different parts of the river. She should be well armed to be able to resist in case of an attack. Every man of the crew, should have a musket, and cutlass. Fifty pair of fetters are sufficient for the slaves, being almost all Banbaras, from whom no revolt is to be apprehended, and who are seldom put in irons; they are necessary however, for the criminals, whom the Saracolet nation instead of putting to death, sell to the Europeans. These latter cannot be too much guarded against: it would even be adviseable, if possible to separate them from the Banbaras, a mild nation, but capable of recurring to the most dreadful extremities, when heated by passion.

"A captain should be had perfectly acquainted with the working of the ship, the river, and the language of the nations among which it is intended to trade.

"The mate ought, if possible, to have the qualifications of the captain, one being employed in trading on shore, while the other remaining on board, should be able to trade there, work the ship, direct the course, take care of the slaves, and keep up good order among the crew.

"Expences for the provisions of a crew as above.

"A measure of meal is necessary for each person of the crew every day, making 35 measures, which, multiplied by 30, for each month, of a voyage of five, amount to 5,250 measures of millet.

"Half a pound of meat for each laptot, and pileuse, a pound each for the gourmets; a pound and a half each for the captain and mate, make 22 pounds of meat per day, which multiplied by 30 for each month of a voyage of five, amount to 3300 pounds of meat.

"There must also be five gourmets, namely, two to act as steersmen, one as carpenter, one as sailmaker, and one as boatswain: the last is called linguist. They all pass for gourmets, that is negro officers, live together, and receive the same pay.

"Twenty four laptots, or negro sailors.

"Four pileuses to pound the millet, and dress the victuals, and as many rapasses as offter their services, no matter what be their age. These rapasses are negro children, who undertake the voyage gratis, with a view of making themselves acquanted with the river, and the languages of the nations on its banks. They are of great use on all occasions, and therefore ought not to be refused, especially as their food being taken from the general allowance, they cost the owner nothing, and are of the greatest utility to his enterprise.

"The expense of feeding the negro slaves must also be taken into account; but the calculation cannot be exact; it is sometimes more, sometimes less, according to the number brought on board at the different periods of the expedition." (Saugnier and Brisson, pp. 306-308.)

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[41] From *Voyages to the Coast of Africa* by Mess. Saugnier and Brisson. Paternoster Row. 1792.

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"I have even observed many of my slaves go on board the vessel with joy, on my assurance that they would be well treated and happy, on the plantation where I was going to send them. It is by such means as these alone, that a man can acquit himself well of this painful and dangerous task; and I am convinced that an agent who is ignorant of this manner of treating slaves, can never succeed, either to his own, or his employer's advantage.

"Besides attending to the necessary precautions abovementioned, an agent should also be careful to prevent the maladies of the negroes. He should endeavour to discover the cause of their deseases, and to apply the proper remedies; this is a most essential point of his duty.

"In order to prevent the maladies of your slaves, it is necessary to distinguish their respective nations, and to class each man with his countrymen. The Banbaras are the only tribe that it is not necessary to put in irons, provided however, that they have not associated with the Yolofs.

"As to the latter, they must absolutely be fettered, watched with the greatest care, and sent off as soon as possible, for they are all enterprizing fellows, excellent swimmers, and well acquainted with almost all the inhabitants of the colony, whether freemen or Tapades slaves, who, by every means in their power will endeavour to favour their escape. To obtain their liberty they have only to get across the river. They must therefore be observed with the greatest vigilance, and all communication between them and the negroes of the colony must absolutely be cut off.

"Of the manner of treating the negro slaves.

"It is not sufficient that the overseer should be merely versed in all I have hitherto explained, in order to promote the benefit of his employers; he must know, besides, how to manage his captives, to alleviate their sufferings to give them hopes of a better fate. He must be able to make them consider the moment of their departure for the West Indies as that of their deliverance and good furtune. By these means he will prevent insurrections, and avert much of the mortality which arises from sorrow and despair...

"An overseer, therefore, must be well informed in these particulars, if he chuses not to expose his employers to great and irreparrable losses. A successful speculation, arising from favourable circumstances, should not give him too blind a confidence; he should take care to be always on his guard.

"An agent, besides, should be acquainted with the manner of treating and feeding his slaves. He should endeavour to make them look on him as a father; he has then nothing to fear, for a father surely is safe in the midst of his children, and an agent is in like security among his slaves, when he knows how to soften the rigor of their captivity.

"One pair of fetters is sufficient for two slaves of these nations, while one, and even two pair of irons is scarce enough for every single captive of the Yolofs. You must take care that their irons are well rivetted, and examine them every night and morning. Above all, you must observe, if possible, never to put more than twenty of that nation together in one place.

"It is contrary to the custom of the French to put the women in irons, and yet they are more dangerous than the men. In complying however with this humane practice, all communication between the men and women must be strictly prohibited.

"The place where the slaves are confined, as well as the persons of the slaves themselves, must be kept in the greatest cleanliness. You must make them bathe often, in order to prevent those maladies which too often spread cruel havoc in the ship."

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Nineteenth Century Colonialism

THE LATTER PART OF THE NINETEENTH CENTURY SAW A CHANGED FORM OF EUROPEAN PENETRATION. (p. 25)

AFRICAN OPPOSITION TO EUROPEAN RULE WAS TYPICAL OF ANY (TRADITIONAL) SOCIETY, RESENTFUL OF THE DISRUPTION OF ITS WAY OF LIFE AND THE IMPOSITION OF NEW ECONOMIC PATTERNS AND POLITICAL SYSTEMS. (p. 26)

Suggested procedure:

Introduce the aspects of European penetration through "A Fable of Yesterday for Today," from Vlahos, *African Beginnings*, reprinted on pages 147-148 of this guide. Teachers may wish to have someone read this on an audiotape to create the impression that a live storyteller would make. Some questions which may be useful in bringing out significant points include:

- How does the storyteller describe life before the coming of the elephants?
- What reasons did the elephants give for making changes?
- What conditions among the animals after the elephants left were similar to those of the newly independent African states?
- Who might the rabbit (who hopped on the hill) be? To whom was he really speaking?

Divide the class into five groups with one group slightly larger than the other four. This group should contain some of the strong students from the class and will represent Africa. Each of the other groups will represent one of the four major colonial powers in Africa—Great Britain, France, Portugal, and Belgium. Sufficient time should be allowed so that each group can find out its position on colonialism and assemble information and develop ideas to support that position.

In the class discussion each of the colonial groups sitting together and facing the Africans will attempt to convince the Africans that colonialism was a beneficial and wise policy for Africa while the Africans will oppose colonialism only conceding when necessary that it had any beneficial aspects. This can be most effective if it can be carried on spontaneously without a chairman.

At the conclusion the students should summarize their impressions, both from the African and European standpoint.

These classroom activities will reinforce the learnings developed through use of the case study materials that relate to the Kikuyu's contacts with the Europeans.

Useful references for this assignment:

Emerging Africa - Chapter 4
Readings in World History - Stavrianos
The Lonely African - Turnbull
Documents on Modern Africa - Wallbank
Contemporary Africa: Continent in Transition - Wallbank

An account of the problems of change with respect to education can be found in the selection, "Educated Snobs," Volume VI of Clark's, *Through African Eyes*. In the same volume, the short excerpt, "Lions on the Track" illustrates another facet of the changes in Africa today.

A FABLE OF YESTERDAY FOR TODAY

"Books may come and books may go, but the storyteller is forever. He is as much a favorite among Africans who read as among those who do not. For he is newspaper, poet, critic, and seer all rolled into one. And though he slyly casts his tales with animal heroes, everybody knows exactly what and who he means.

"'A story, a story!' the people cry whenever he walks abroad. 'Let it go from you, let it come to us.' And if he decides to oblige, the tale he tells might begin just so:

"Once there was a land that was something like your land and something like my land but not altogether the same. Parts of it were green and steamy, and others were dry and hard, as poor as the others were rich.

"In this land lived animals of all sizes and shapes and sorts. They lived together, each among his own kind, some in the rich places and some in the poor. The lions and the leopards and the rabbits each had a king and obeyed the laws he made for them. The leopards were afraid of their king because he would just as soon bite his own subjects as the animals that didn't belong to him at all. The lion king was feared by everyone in the land because he liked to lead his soldiers out to kill and conquer all around. But the king of the rabbits liked peace and order and fair treatment for his subjects. He preferred talking to fighting and his people did, too. They got along nicely with the shy, simple wildebeests, who startled and fled at the slightest noise and whose main object in life was to keep out of harm's way. The rabbits also lived at peace with the turtles and baboons, who knew very well how to take care of themselves and were neither shy nor vainglorious but somewhere in between. They even put up with the greedy hyenas, who were cringing and savage by turns, out to get what they wanted and never mind how.

"All the people of the land lived as they could and as they must. Some were kind and wise, as you have seen. Others were foolish and cruel, just the way folks are anywhere else in the great world. But none of the animals of this particular land knew very much about that, because they had never been away from home to find out. Neither did the inhabitants of other places know very much about them, because there were high mountains all around that barred the way in and the way out.

"And then one day some elephants from the outside world got over the mountain, and after them came others and still others until they were not only big and strong, but they also knew a lot of things the animals below the mountains had never heard of. They had mighty weapons besides.

"The elephants looked at the creatures around them and said, 'You are behind the times.' And that was true enough.

"'You are sick and poor,' they added. And that was certainly true.

"'You are uneducated.' And the animals had to agree, for they were not educated. At least, they were not educated in the learning of the elephants.

"'You are savage and have no government,' the elephants said finally as the crushing verdict. Now this particular charge was not exactly true. For though some of the animals of the land did not have government — at least, not government of the sort the elephants were used to — there were others who did. But the elephants had weak eyesight — as all the world knows — and very often could not tell the difference.

"So they set about putting things in order as they conceived order to be. They divided the land into what they called 'countries.' In these countries they lumped the creatures of big kingdoms and the shy creatures of the herds and the angry scavengers all together. And everyone had to obey the same laws whether they understood them or not. Sometimes mortal enemies were made to live side by side. But of course they could no longer fight because the elephants did not let them.

"In time the elephants found the new responsibilities to be more than they had bargained for. What they gained in wealth never quite made up for what they had to spend to keep things going. Sometimes they managed to change matters to suit themselves, to educate the animals to modern ways. Sometimes they did not. But altogether it cost so much that when the animals began to grumble and push at them, and when the rest of the world put on long, disapproving faces, the elephants were glad to go.

"After they left, the 'countries' all gave themselves new names, but they tried to run things the way the elephants had done. Sometimes the elephants' way continued to work, and sometimes it did not. The lions and leopards soon remembered how much they had hated one another in the old days and they fell to fighting again. Animals who had gone abroad to elephant country scorned the humble folks back at home and used their ignorance for personal gain. One after another, ambitious and sometimes greedy leaders rose in the various states and tried to be king. And one after another was hauled down again, and not so gently, either.

"All the time the elephants sat on the surrounding mountain tops and groaned, 'Just look,' they complained, shaking their great heads, 'just look how the animals are wrecking our good work, our effort, our care. What was ever the use of all the wealth and time we spent down there. They will never manage, never!'

"And then one day, hearing the mournful conversation floating down the mountainside, a rabbit hopped up to the highest hill he could find and called up loudly, 'Stop groaning, you elephants! We are doing the best we can down here. While you ruled us we forgot most of our old ways. And yet we never entirely learned to be like you, for we were never allowed to do that. What we are looking for now is something between our old ways and your new ones — something we can make truly or own.

"'Even then you won't like us all, you know. We are not one creature, but many. We come in all sizes and shapes and dispositions. Some of us are kind and wise; some of us are cruel and foolish. Some of us will make a mark in the great world. Some of us will fail. And you must just make up your minds to that. After all, isn't that exactly the way of things among yourselves?'

"'This,' says the storyteller, 'is my tale which I have told. If it be sweet, make it your own. If it is not sweet, give some away and let the rest come back to me.'" (Vlahos, pp. 261-264)

South Africa

THE POLICY OF APARTHEID IN SOUTH AFRICA IS LARGELY A PRODUCT OF THE HISTORY OF WHITE SETTLEMENT IN THAT REGION. (p. 25)

(Note to teacher: In order for the student to make any judgments concerning South African social and political problems, he must have an accurate picture of the economic development of that area. The American student may fail to see some of the positives: The favorable aspects of urbanization, the quality of some educational and medical institutions, and the relatively high standard of living for some of its people. It is these very aspects which accentuate the contrast between the "haves" and "have-nots," and that make apartheid so resented by those who are not part of the favored group.

Some of the questions and procedures suggested here are intended to give the student this wider perspective.)

Teachers may wish to use films or filmstrips which permit the student to look at South Africa from different points of view. In Beyer's, *Africa South of the Sahara* by Project Africa, Carnegie-Mellon University, published by Crowell, a number of entries on pages 116-121 would be appropriate. The South African Information Service, 655 Madison Avenue, New York, 10022, has a packet for teachers including filmstrips and film catalogue.

Ensuing discussion should center around these questions:

- What was stressed in common by both films or filmstrips?
- What were the major disagreements on the subject presented?
- What was obviously left out of each filmstrip?
- On the basis of the films (filmstrips) what major differences exist between that area and another section of Africa? (Such as Kenya, examined in depth in the case study.)

(This is a modification of Exercise 533 in *Teaching About World Regions.)*

Use the transparencies on South Africa, to formulate class questions for further research, for example:

APARTHEID IN SOUTH AFRICA (U) and THE POPULATION OF SOUTH AFRICA (V)

- **What general statements can be made about the South African population?**
- **Why has this population composition developed in this area?**
- **Why does the settlement pattern contain "seeds of unrest" for South Africa's future?**
- **What groups are most likely to protest the settlement pattern in the future?**

A POPULATION PROJECTION OF SOUTH AFRICA (W)

- **According to the projection, how will the population composition be changed by 2000? Why would such a projection have political implications?**

LANGUAGES OF SOUTH AFRICA (X) and RELIGIONS OF SOUTH AFRICA (Y)

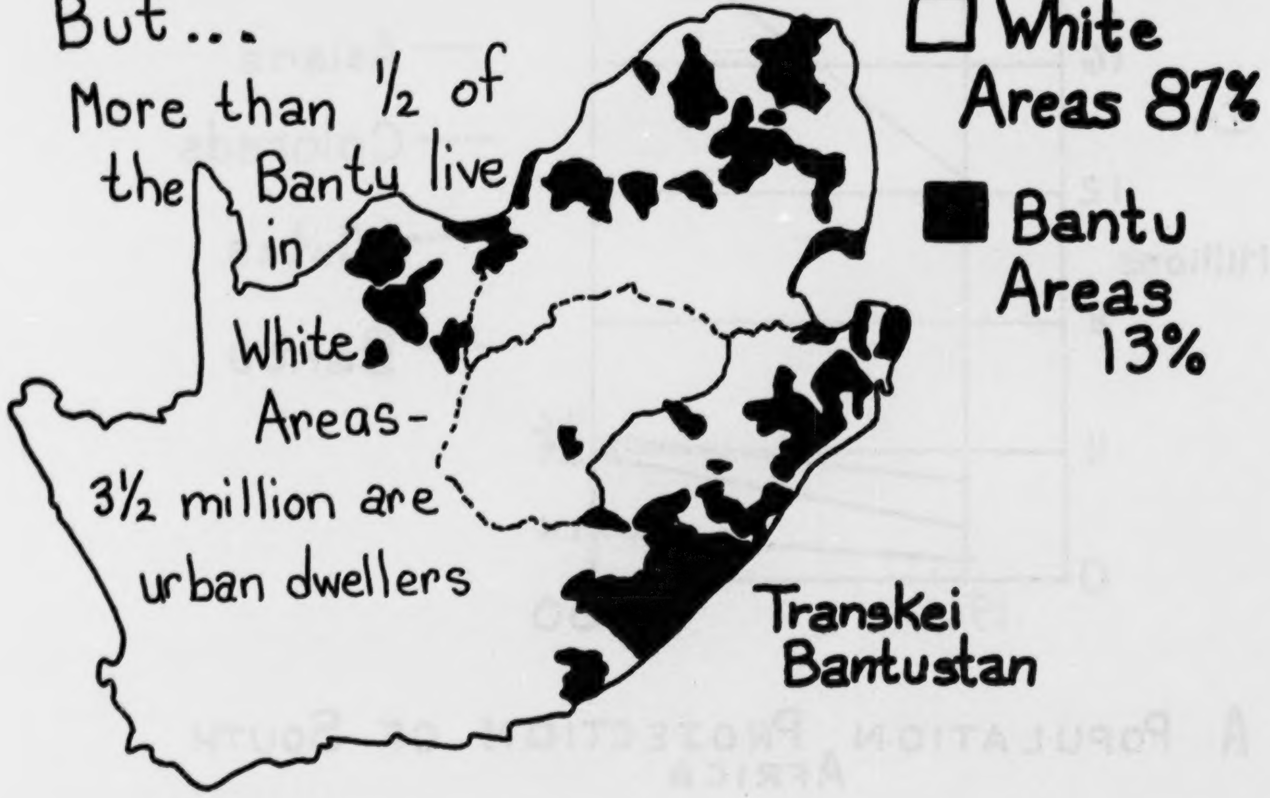
- **What evidence is there that cultural differences may contribute to unrest in this area?**
- **To what extent would these cultural differences make possible partition within South Africa?**

A COMPARISON OF SOUTH AFRICA AND AFRICA (Z)

- Economically, how strong is South Africa compared with the rest of Africa?
- What viewpoint does the evidence support concerning the American or European who thinks that the other nations of Africa can ignore the social and political problems of South Africa?

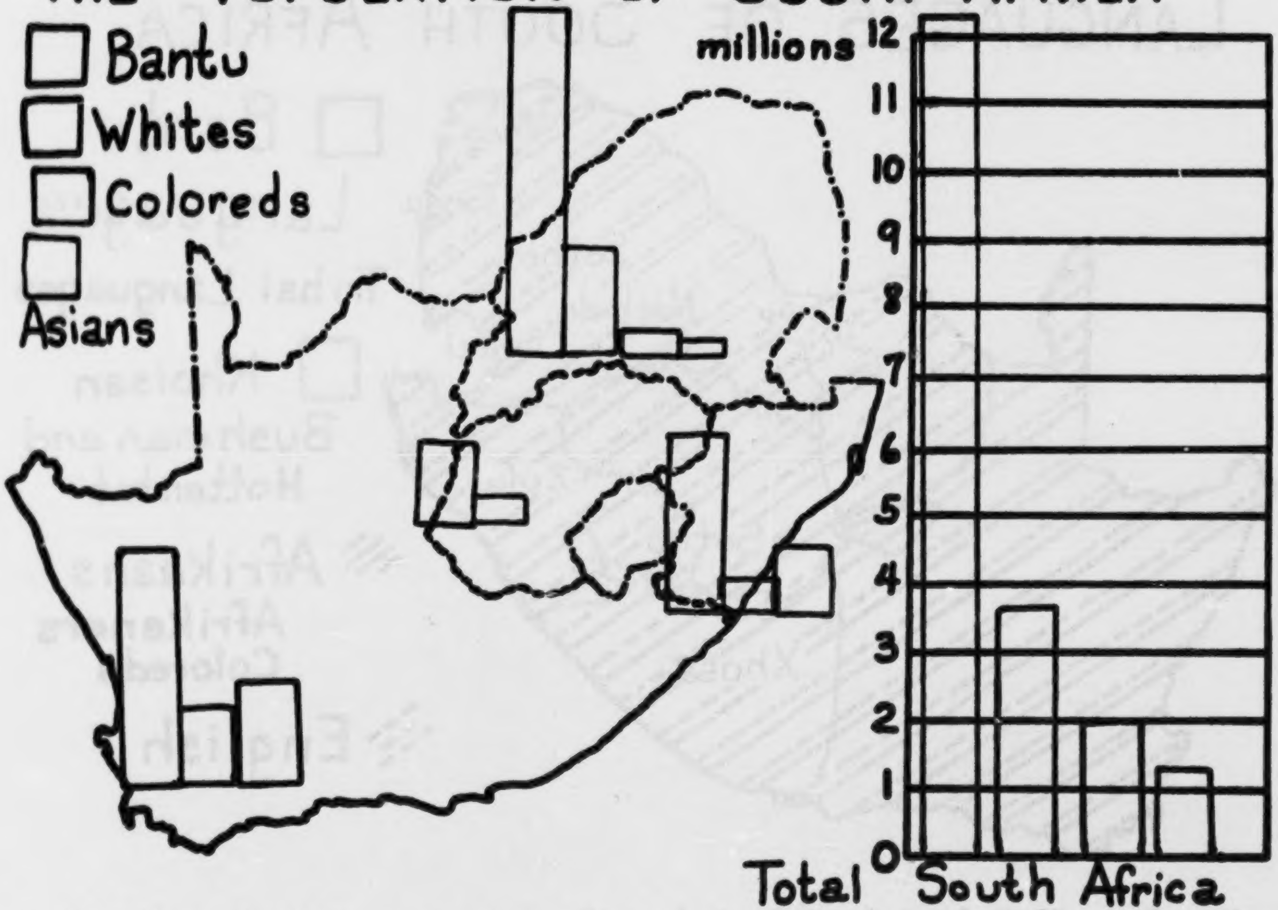
A number of the texts and other publications for student use will be helpful in answering questions based on the transparencies. Among those with pertinent material are Foster, *Africa, South of the Sahara,* (Macmillan), which has a section on urban Africa. Ford, *Tradition and Change in Four Societies,* (Holt) has an extensive development of readings as well as a multimedia kit which focuses upon the history as well as the situation in South Africa today. In Stavrianos, *Readings in World History,* (Allyn & Bacon), is a poignant selection that illustrates the feelings of those on the "have-not" side. *Who Owns South Africa,* by Chief Albert Luthuli in Hoff, *Adventures in Eyewitness History,* pp. 166-170, is a meaningful reading for this subject. Project Africa's bibliography contains many additional leads.

APARTHEID IN SOUTH AFRICA


But...
More than ½ of the Bantu live in White Areas- 3½ million are urban dwellers
☐ White Areas 87%
■ Bantu Areas 13%
Transkei Bantustan

Use Base U; U-1; U-2; U-3

THE POPULATION OF SOUTH AFRICA



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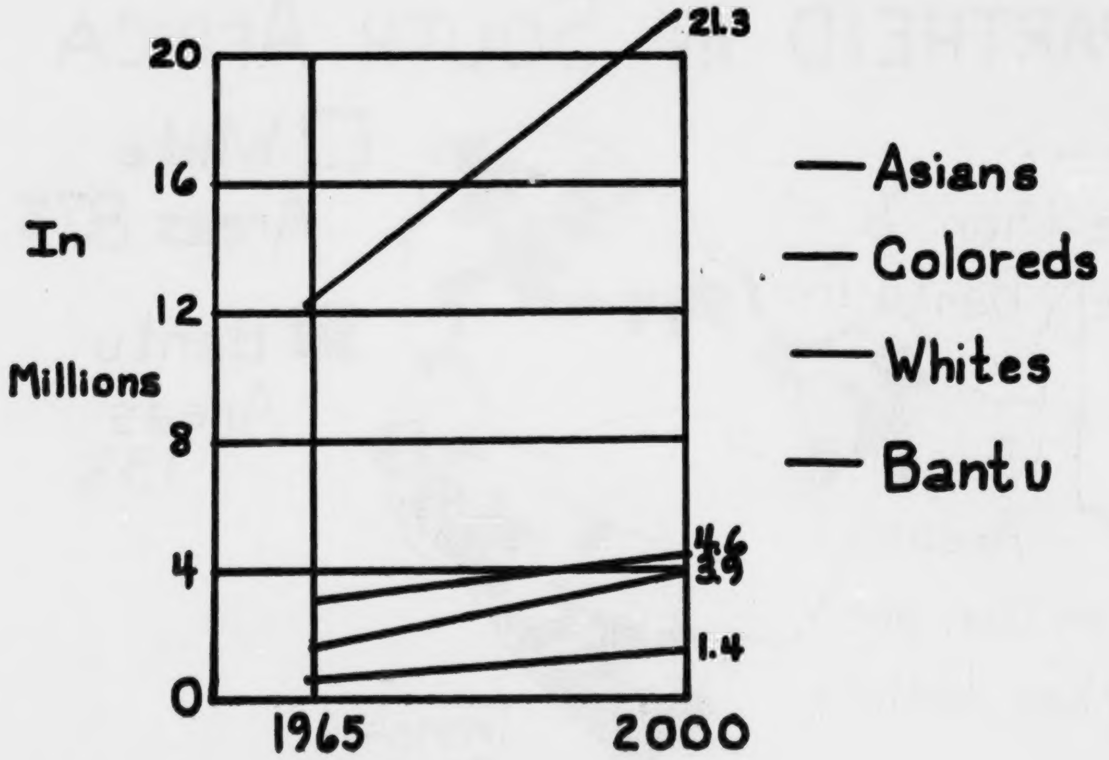

A POPULATION PROJECTION OF SOUTH AFRICA

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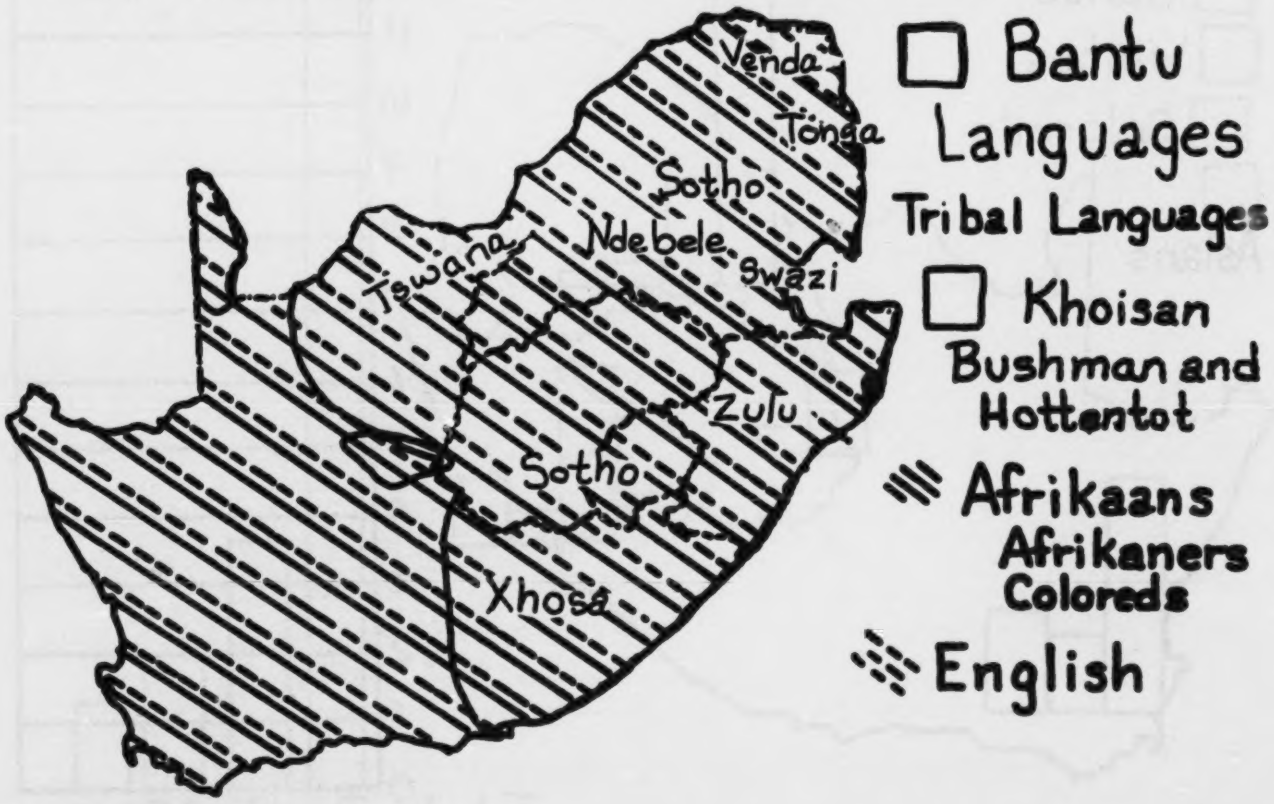
LANGUAGES OF SOUTH AFRICA



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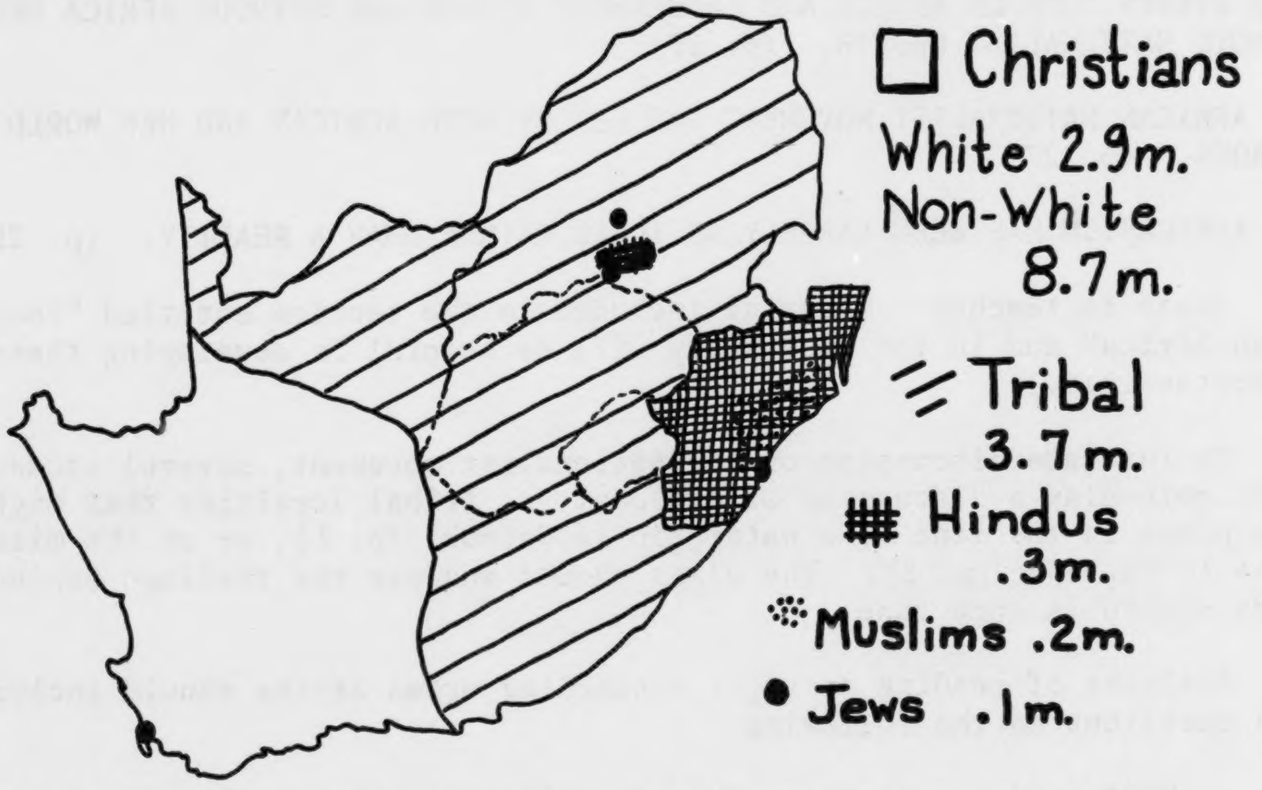
RELIGIONS OF SOUTH AFRICA



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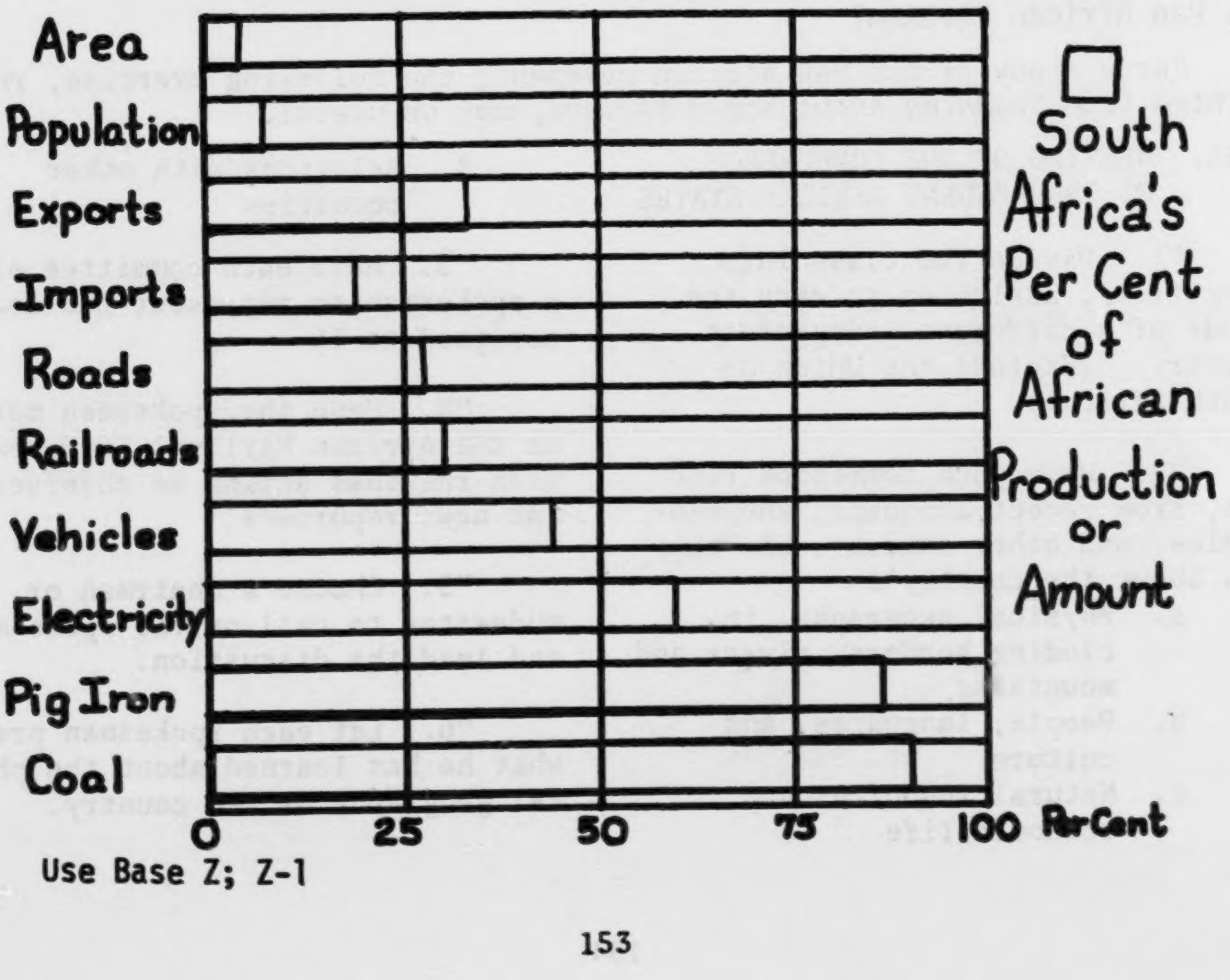
A COMPARISON OF S. AFRICA AND AFRICA



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INCREASING URBANIZATION WAS AT THE SAME TIME A CREATOR AND A DESTROYER OF AFRICAN UNITY. (p. 27)

BOTH EVENTS OUTSIDE AFRICA AND LEADERSHIP WITHIN AND WITHOUT AFRICA HELPED PROMOTE NATIONALIST GROWTH. (p. 27)

THE AFRICAN NATIONALIST MOVEMENT WAS LED BY BOTH AFRICAN AND NEW WORLD NEGROES. (p. 27)

PAN AFRICANISM HAS BEEN LARGELY AN IDEAL RATHER THAN A REALITY. (p. 29)

(Note to teacher: Material included in the section entitled "Focus on Urban Africa" and in the case study will be helpful in developing these understandings.)

To initiate discussion of the nationalist movement, several students might role-play a discussion of national vs. tribal loyalties that might take place in the line at a water tap in Nairobi (p. 2), or at the mission house in Sagresa (p. 5). The class should analyze the feelings behind the words spoken in each case.

Analysis of reading passages concerning urban Africa should include such questions as the following:

- What evidence is there that growing urbanization encouraged national loyalties?
- What forces in the city tended to weaken cultural ties?
- To what extent would the presence of a large minority group within an African country work against nationalism?

The Pan African Movement

For a study of the Pan African movement, the following exercise, reprinted from *Teaching About World Regions*, may be useful.

"555. MEETING OF THE CONFERENCE
OF INDEPENDENT AFRICAN STATES

"1. Divide the class into committees, assigning to each the study of a different independent country. (Exclude the Union of South Africa.)

"2. Have each committee find out, from recent almanacs, encyclopedias, and other sources, all they can about the country's:

a. Physical geography, including borders, rivers and mountains
b. People, languages, and culture
c. Natural resources and economic life
d. Relations with other countries

"3. Have each committee elect a spokesman to represent the country assigned to it.

"4. Have the spokesmen meet as the African Nations' Conference, with the class acting as observers and news reporters.

"5. Choose a chairman or moderator to call on the spokesmen and lead the discussion.

"6. Let each spokesman present what he has learned about the physical geography of the country.

"7. Discuss what this group of nations might include in a statement of policy on the following:

  a. U.N. technical assistance
  b. Relations with the United States and the Soviet Union
  c. Neutrality or joining alliances
  d. Improving social conditions
  e. Action on racial policies

****

The role played by Dr. W.E.B. DuBois, Marcus Garvey, and other non-Africans can be explored in the context of the Pan-African movement. Class discussion may be centered around these questions:

- Why would one expect to find new world Black leadership in the Pan African movement at the beginning of the 20th century?
- How would United Nations recognition of the principle of regional organization affect the Pan African movement?
- Why does Pan Africanism remain an ideal reather than a reality now that able African leadership is available and free of Western domination?

Useful resources for this section include text-paperback sources such as:

- Burke, *Sub-Saharan Africa* (Harcourt)
- Nyerere's statement on What does Freedom Mean for Africa?, New York Times Magazine, March 27, 1960, reprinted in Stavrianos, *Readings in World History*
- Foster, *Africa South of the Sahara*
- Kwame Nkrumah's speech of July 1953, "The Notion of Destiny" in which he formally proposed the independence of the Gold Coast, reprinted in *African Voices*, Peggy Rutherford, pp. 180-181.
- Kwame Nkrumah's speech to the United States Senate, August 1958, reprinted in *An African Treasury*, Langston Hughes, pp. 80-87
- Kimble and Steel, *Tropical Africa Today* (Webster)
- Murphy, *Understanding Africa* (Crowell)
- "One-Party Government," - Julius Nyerere from *Africa is People* Barbara Nolen, pp. 242-247
- "What is Negritude?", Leopold Senghor from *Africa is People,* Barbara Nolen, pp. 125-130.
- Intercom, Vol. 8, No. 3, May-June 1966: Handbook on Africa

Note to teacher: The following readings illustrate the feelings about nationalism and about a united Africa. In using the material concerning citizenship in Kenya, students may find current news accounts. Questions and discussion should focus upon the emotions of the people involved, and how this affects the political actions taken.

- What clues does the poem contain of the poet's background? (note: he was born in Sierra Leone, educated in British universities)
- What is the meaning of Africa to the people for whom Nicol speaks?

"The Meaning of Africa[42]

Abioseh Nicol

"Africa, you were once just a name to me
But now you lie before me with sombre green challenge
To that loud faith for freedom (life more abundant)
Which we once professed shouting
Into the silent listening microphone
Or on an alien platform to a sea
Of white perplexed faces troubled
With secret Imperial guilt; shouting
Of you with a vision euphemistic
As you always appear
To your lonely sons on distant shores....

"Then the cold sky and continent would disappear
In a grey mental mist.
And in its stead the hibiscus blooms in shameless scarlet
  and the bougainvillea in mauve passion
  entwines itself around strong branches;
  and palm trees stand like tall proud moral women
  shaking their plaited locks against the
  cool suggestive evening breeze;
  the short twilight passes;
  the white full moon turns its round gladness
  towards the swept open space
  between the trees; there will be
  dancing tonight; and in my brimming heart
  plenty of love and laughter.

"Oh, I got tired of the cold Northern sun
Of white anxious ghost-like faces
Of crouching over heatless fires
In my lonely bedroom.
The only thing I never tired of
Was the persistent kindness
Of you too few unafraid
Of my grave dusky strangeness.

---

[42] Reprinted with permission of the Macmillan Company from *African Heritage* by Jacob Drachler. © by The Macmillan Company 1963, 1964.

"So I came back
Sailing down the Guinea Coast,
Loving the sophistication
Of your brave new cities:
Dakar, Accra, Cotonou,
Lagos, Bathurst, and Bissau;
Liberia, Freetown, Libreville,
Freedom is really in the mind.
Go up Country, so they said,
To see the real Africa.
For whosoever you may be,
That is where you come from.
Go for bush; inside the bush,
You will find your hidden heart,
Your mute ancestral spirit.
And so I went, dancing on my way—

"Now you lie before me passive
With your unanswering green challenge.
Is this all you are?
This long uneven red road, this occasional succession
Of huddled heaps of four mud walls
And thatched, falling grass roofs
Sometimes ennobled by a thin layer
Of white plaster, and covered with thin
Slanting corrugated zinc.
These patient faces on weather-beaten bodies
Bowing under heavy market loads.
The pedalling cyclist wavers by
On the wrong side of the road,
As if uncertain of this new emancipation.
The squawking chickens, the pregnant she-goats
Lumber awkwardly with fear across the road.
Across the windscreen view of my four-cylinder kit car
An overladen lorry speeds madly towards me
Full of produce, passengers, with driver leaning
Out into the swirling dust to pilot his
Swinging obsessed vehicle along.
Beside him on the raised seat his first-class
Passenger, clutching and timid; but he drives on
At so, so many miles per hour, peering out with
Bloodshot eyes, unshaved face and dedicated look;
His motto painted across 'Sunshine Transport, we get you
There, quick, quick. The Lord is my Shepherd...'

"The red dust settles down on the green leaves.
I know you will not make me want, Lord,
Though I have reddened your green pastures.
It is only because I have wanted so much
That I have always been found wanting.
From South and East, and from my West
The sandy desert holds the North:
We look across a vast Continent
And blindly call it ours.

You are not a country, Africa
You are a concept,
Fashioned in our minds, each to each,
To hind our separate fears,
To dream our separate dreams.
Only those within you who know
Their circumscribed plot,
And till it well with steady plough
Can from the harvest then look up
To the vast blue inside
Of the enamelled bowl of sky
Which covers you and say
'This is my Africa' meaning
'I am content and happy.
I am fulfilled, within,
Without and roundabout.
I have gained the little longings
Of my hands, my loins, my heart,
And the soul following in my shadow.'
I know now that is what you are, Africa.
Happiness, contentment and fulfilment.
And a small bird singing on a mango tree."

"Citizenship: Constitition of Kenya[43]

"(4) Any person who, on 11th December 1963, is a citizen of the United Kingdom and Colonies or of the Republic of Ireland and is on that day ordinarily and lawfully resident in Kenya....shall be entitled, upon making application before the specified date in such manner as may be prescribed by or under an act of Parliament, to be registered as a citizen of Kenya:...

"(5) Any person who, on 11th December 1963, is a citizen of the United Kingdom and Colonies—

(a) having become such a citizen under the British Nationality Act of 1948 (b) by virtue of his having been naturalized in Kenya as a British subject before that Act came into force; or

(b) having become such a citizen by virtue of his having been naturalized or registered in Kenya under that Act,

shall be entitled, upon making application before the specified date in such manner as may be prescribed by or under an Act of Parliament, to be registered as a citizen of Kenya....

"9. (1) Every person who, under this Constitution or any Act of Parliament, is a citizen of Kenya or who under any enactment for the time being in force in any country to which this section applies, is a citizen of that country, shall, by virtue of that citizenship, have the status of a Commonwealth citizen.

(2) Every person who is a British subject without citizenship under the British Nationality Act 1948, or who continues to be a British subject under section 2 of that Act, shall, by virtue of that status, have the status of a Commonwealth citizen.

(3) Save as may be otherwise provided by Parliament, the countries to which this section applies are the United Kingdom and Colonies, Canada, Australia, New Zealand, India, Pakistan, Ceylon, Ghana, Malaysia, the Federation of Nigeria, the Republic of Cyprus, Sierra Leone, Tanzania, Jamaica, Trinidad and Tobago, Uganda, Malawi, Rhodesia and Zambia.

"10. (1) A citizen of any country to which section 9 of this Constitution applies and a citizen of any other country which the Minister may for the time being specify by notice published in the Kenya Gazette shall enjoy the same rights and privileges (being rights and privileges that, under this Constitution or any other law in force in Kenya, are enjoyed by citizens of Kenya) as a citizen of Kenya enjoys under the constitution of the country concerned or under any other law in force in that country....

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[43] From the *Constitution of Kenya.*

"Protection of Fundamental Rights and Freedoms of the Individual

"14. Whereas every person in Kenya is entitled to the fundamental rights and freedoms of the individual that is to say, the right, whatever his race, tribe, place of origin or residence or other local connexion, political opinions, colour, creed or sex, but subject to respect for the rights and freedoms of others and for the public interest to each and all of the following, namely -

(a) life, liberty, security of the person and the protection of the law;
(b) freedom of conscience, of expression and of assembly and association; and
(c) protection for the privacy of his home and other property and from deprivation of property without compensation....

"17. (1) No person shall be held in slavery or servitude.

(2) No person shall be required to perform forced labour.

(3) For the purposes of this section, the expression 'forced labour' does not include—

(a) any labour required in consequence of the sentence or order of a court;
(b) any labour required of any person while he lawfully detained that, though not required in consequence of the sentence or order of a court, is reasonably necessary in the interests of hygiene or for the maintenance of the place at which he is detained;
(c) any labour required of a member of a disciplined force in pursuance of his duties as such or, in the case of a person who has conscientious objections to service as a member of a naval, military or air force, any labour that that person is required by law to perform in place of such service;
(d) any labour required during any period when Kenya is at war or a declaration of emergency under section 29 of this Constitution is in force or in the event of any other emergency or calamity that threatens the life or well-being of the community, to the extent that the requiring of labour is reasonably justifiable, in the circumstances of any situation arising or existing during that period or as a result of that other emergency or calamity, for the purpose of dealing with that situation; or
(e) any labour reasonably required as part of reasonable and normal communal or other civic obligations.

"18. (1) No person shall be subjected to torture or to inhuman or degrading punishment or other treatment.

"19. (1) No property of any description shall be compulsorily taken possession of, and no interest in or right over property of any description shall be compulsorily acquired, except where the following conditions are satisfied, that is to say—

(a) the taking of possession or acquisition is necessary in the interests of defence, public safety, public order, public morality, public health, town and country planning or the development or utilization of any property in such manner as to promote the public benefit; and

(b) the necessity therefore is such as to afford reasonable justification for the causing of any hardship that may result to any person having an interest in or right over the property; and

(c) provision is made by a law applicable to that taking of possession or acquisition for the prompt payment of full compensation.

"22. (1) Except with his own consent, no person shall be hindered in the enjoyment of his freedom and conscience, and for the purposes of this section the said freedom includes freedom of thought and of religion, freedom to change his religious belief, and freedom, either alone or in community with others, and both in public and private, to manifest and propagate his religion or belief in worship, teaching, practice and observance.

(2) Every religious community shall be entitled, at its own expense, to establish and maintain places of education and to manage any place of education which it wholly maintains, and no such community shall be prevented from providing religious instruction for persons of that community in the course of any education provided at any place of education which it wholly maintains or in the course of any education which it otherwise provides.

(3) Except with his own consent (or, if he is a minor, the consent of his guardian), no person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if that instruction, ceremony or observance relates to a religion other than his own.

(4) No person shall be compelled to take any oath which is contrary to his religion or belief or to take any oath in a manner which is contrary to his religion or belief.

"23. (1) Except with his own consent, no person shall be hindered in the enjoyment of his freedom of expression, that is to say, freedom to hold opinions without interference, freedom to receive ideas and information without interference (whether the communication be to the public generally or to any person or class of persons) and freedom from interference with his correspondence.

"24. (1) Except with his own consent, no person shall be hindered in the enjoyment of his freedom of assembly and association, that is to say, his right to assemble freely and associate with other persons and in particular to form or belong to trade unions or other associations for the protection of his interests.

"25. (1) No citizen of Kenya shall be deprived of his freedom of movement, that is to say, the right to move freely throughout Kenya, the right to enter Kenya, the right to leave Kenya and immunity from expulsion from Kenya.

(2) Any restriction on a person's freedom of movement that is involved in his lawful detention shall not be held to the inconsistent with or in contravention of this section.

"26. (1) Subject to the provisions of subsection (4), (5) and (8) of this section, no law shall make any provision that is discriminatory either of itself or in its effect....

(4) Subsection (1) of this section shall not apply to any law so far as that law makes provision—

(a) with respect to persons who are not citizens of Kenya;

(b) with respect to adoption, marriage, divorce, burial, devolution of property on death or other matters of personal law; or

(c) for the application in the case of members of a particular race or tribe of customary law with respect to any matter to the exclusion of any law with respect to that matter which is applicable in the case of other persons; or

(d) whereby persons of any such description as is mentioned in subsection (3) of this section may be subjected to any disability or restriction or may be accorded any privilege or advantage which, having regard to its nature and to special circumstances pertaining to those persons or to persons of any other such description, is reasonably justifiable in a democratic society....

"PART I—AFRICAN SOCIALISM[44]

"6. The system adopted in Kenya is African Socialism, but the characteristics of the system and the economic mechanisms it implies have never been spelled out fully in an agreed form.

The Independence of African Socialism

"7. In the phrase 'African Socialism', the word 'African' is not introduced to describe a continent to which a foreign ideology is to be transplanted. It is meant to convey the African roots of a system that is itself African in its characteristics. African Socialism is a term describing an African political and economic system that is positively African not being imported from any country or being a blueprint of any foreign ideology but capable of incorporating useful and compatible techniques from whatever source. The principal conditions of the system must satisfy are—
   (i) it must draw on the best of African traditions;
   (ii) it must be adaptable to new and rapidly changing circumstances; and
   (iii) it must not rest for its success on a satellite relationship with any other country or group of countries.

African Traditions

"8. There are two African traditions which form an essential basis for African Socialism—political democracy and mutual social responsibility. Political democracy implies that each member of society is equal in his political rights and that no individual or group will be permitted to exert undue influence on the policies of the State. The State, therefore, can never become the tool of special interests, catering to the desires of a minority at the expense of the needs of the majority. The State will represent all of the people and will do so impartially and without prejudice.

"9. Political democracy in the African traditional sense provided a genuine hedge against the exercise of disproportionate political power by economic power groups. In African society a man was born politically free and equal and his voice and counsel were heard and respected regardless of the economic wealth he possessed. Even where traditional leaders appeared to have greater wealth and hold disproportionate political influence over their tribal or clan community, there were traditional checks and balances including sanctions against any possible abuse of such power. In fact traditional leaders were regarded as trustees whose influence was circumscribed both in customary law and religion. In the traditional African society, an individual needed only to be a mature member of it to participate fully and equally in political affairs. Political rights did not derive from or relate to economic wealth or status. When this is translated into our modern state it means that to participate in political matters and party activities as an equal, the individual must prove nothing beyond age and citizenship and need take no oath beyond allegiance to country.

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[44] From *African Socialism and its Application to Planning in Kenya.* 1965. pp. 2, 3, 4 and 5.

"10. Political democracy in the African tradition would not, therefore, countenance a party of the elite, stern tests or discriminatory criteria for party membership, degrees of party membership, or first and second class citizens. In African Socialism every member of society is important and equal; every mature citizen can belong to the party without restriction or discrimination; and the party will entertain and accommodate different points of view. African Socialism rests on full, equal and unfettered democracy. Thus African Socialism differs politically from communism because it ensures every mature citizen equal political rights and from capitalism because it prevents the exercise of disproportionate political influence by economic power groups. Another fundamental force in African traditional life was religion which provided a strict moral code for the community. This will be a prominent feature of African Socialism.

"11. Mutual social responsibility is an extension of the African family spirit to the nation as a whole, with the hope that ultimately the same spirit can be extended to ever larger areas. It implies a mutual responsibility by society and its members to do their very best for each other with the full knowledge and understanding that if society prospers its members will share in that prosperity and that society cannot prosper without full co-operation of its members. The State has an obligation to ensure equal opportunities to all its citizens, eliminate exploitation and discrimination, and provide needed social services such as education, medical care and social security.

"12. To ensure success in the endeavours of the Government, all citizens must contribute, to the degree they are able, to the rapid development of the economy and society. Every member of African traditional society had a duty to work. This duty was acknowledged and willingly accepted by members because the mechanism for sharing society's benefits, the reciprocal response of society to the individual's contribution, was definite, automatic and universally recognized. But the response of society was not simply a passive one. African society had the power and duty to impose sanctions on those who refused to contribute their fair share of hard work to the common endeavour.

"13. Drawing on this background African Socialism expects the members of the modern State to contribute willingly and without stint to the development of the nation. Society in turn, will reward these efforts and at the same time will take measures against those who refuse to participate in the nation's efforts to grow. Sending needed capital abroad, allowing land to lie idle and undeveloped, misusing the nation's limited resources, and conspicuous consumption when the nation needs savings are examples of anti-social behaviour that African Socialism will not countenance.

"14. While the modern economy is more complex than traditional society, the principle remains that to be successful, society and its members must each acknowledge fully and willingly its responsibility to the other. But the movement towards a modern, monetary economy changes the nature of these responsibilities and the mechanisms by which a member contributes to society and society shares benefits among its members. The people must be continually and carefully informed of what society expects of them and how these efforts will promote the welfare of all."

Changing Africa

MANY OF AFRICA'S PROBLEMS TODAY ARE CAUSED BY THE "REVOLUTION OF RISING EXPECTATIONS." (p. 28)

Relating to the topic of outside aid, the chapter (5) from Nielsen's *Africa* entitled "The Prospects for Progress" should be enlightening and of high interest level.

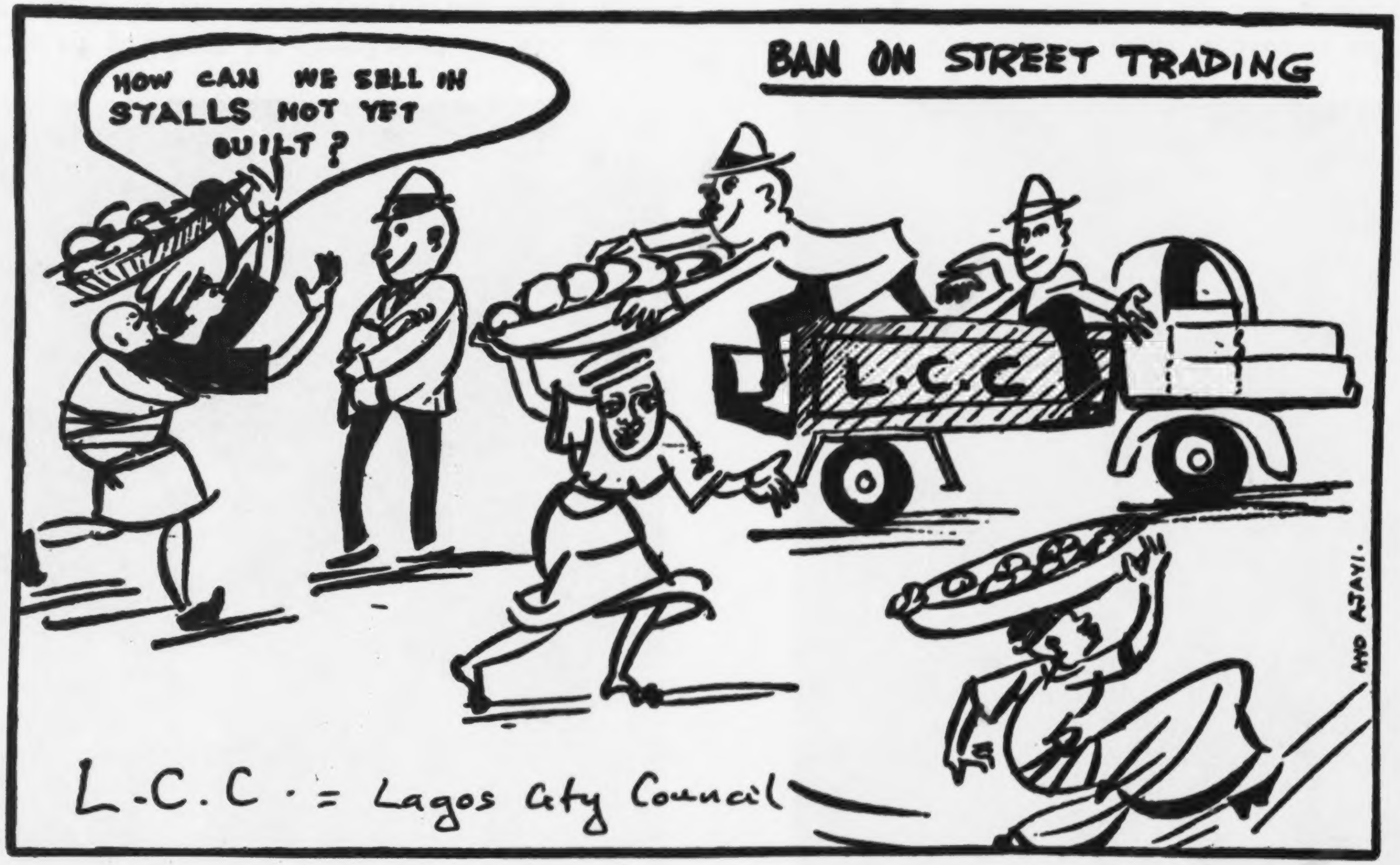
Two students might read the dialogue from the chapter to the class. The following lead questions might be used to stimulate discussion:

- Why do Americans hesitate to invest in Africa? Is this justified?
- What evidence is there that Africa needs U.S. aid to develop? Can Africa develop without U.S. aid? What assets have the Africans for development without our aid?
- What seems to be the best solution to Africa's problem of economic development?

Using the pictures on pp. 168-171 in an opaque projector, have the class analyze the changes taking place in Africa today.

- What effect would the changes in economic life have upon the kind of education needed in Nigeria in the future?
- What effect do the changes shown have upon the role of women in the home?
- From the captions under the pictures, which of the changes shown are in most widespread practice? What are least prevalent?
- What evidences are there in the pictures that even the traditional practices have been influenced by products from Europe and elsewhere?
- What would a person brought up in a traditional culture miss most, if he moved to a city where the "modern ways of doing things" were practiced?

The cartoon on p. 167 can also be analyzed with respect to change in African economic and social life.


BAN ON STREET TRADING
HOW CAN WE SELL IN STALLS NOT YET BUILT?
L.C.C
AYO AJAYI.
L.C.C. = Lagos City Council

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[45] From *The Nigerian Sunday Times*, March 17, 1968. Reprinted by permission.

"Every type of product is displayed in its appropriate stall in the traditional markets spread all over the country."[46]

"One of the significant features of economic progress in Nigeria is the growing number of well-stocked super-markets and shopping centres."

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[46] From *1967 Nigeria (Traditional and Modern) Calendar.* Reprinted by permission of the Federal Ministry of Information, Lagos.

"The traditional way of cooking in Nigeria is with an open wood fire."

"Modern kitchen equipment—gas and electric ovens, aluminium pots, etc.—have now replaced the open wood fire in many Nigerian homes."

"A relatively simple implement, the traditional hoe, has been the Nigerian farmers' best friend for ages. Still in use today, it is employed in tilling the ground."

"Modern tractors are comparatively new to Nigerian agriculture and are today mainly identified with farming institutions, modern plantations, and experimental agriculture."

"After the day's hard work, 'Ayo'—a form of traditional draughts—provides an evening of relaxation."

"The game of snooker is gradually gaining ground among Nigerians as a modern form of relaxation."

BIBLIOGRAPHY

This is a selective rather than a comprehensive listing. Books and multimedia included represent materials which have been used by teachers working on this guide, and which they have found useful for teaching topics II and III of the course of study *Social Studies Grade 9: Asian and African Culture Studies*.

RESOURCE LISTINGS

Beyer, B.K., ed. *Africa, South of the Sahara: a resource and curriculum guide*. Crowell. 1969. $6.95. pa. $3.95.
This is a resource guide for secondary teachers. The publication contains not only an extensive annotated bibliography, but also a comprehensive annotated listing of audiovisual material.

Hoon, N.M. & Abell, R.P. "Classroom Potential of West African Literature." *Social Education*. 33:4:418-424,428. April 1969.

Rosenblum, Paul. *Checklist of paperbound books on Africa;* rev. ed. Foreign Area Materials Center, 11 W. 42nd Street, New York. 1968. $1.
This list was compiled under the auspices of the Foreign Area Materials Center of this Department, and the National Council for Foreign Area Materials, primarily to meet needs for the study of Africa in colleges and universities. Ninth grade teachers may find it a useful comprehensive listing, however.

Teachers may wish to contact the Division of School Services, African-American Institute, 866 United Nations Plaza, New York, 10017, concerning current booklists, evaluating teaching materials, and other services.

BOOKS: Teacher References

Ady, P. H. *Africa*. Clarendon Press, 1965. pa. $7.00
One of the Oxford Regional Economic Atlas Series.
Maps contain detailed information supplemented by extensive economic information. Invaluable for reference.

Dean, Vera. *Builders of emerging nations*. Holt. 1961. $5.00.
Many African leaders are included in these biographical accounts.

De Bliji, H. J. *A geography of Subsaharan Africa*. Rand McNally. n.d. $8.50.
Difficult and precise. Excellent as basic reference book.

Fox, Lorene K. ed. *East African childhood - three versions*. Oxford Univ. Press. 1967. pa. $1.80.
Childhood experiences among three groups in East Africa-Muluyia, Acholi, and Kamba-show traditional tribal practices and explain how they are beginning to change. Useful for the understandings on pages 17 and 18 of the syllabus.

Kenyatta, Jomo. *Facing Mount Kenya.* Vintage. 1962. pa. $1.45.
This is a classic anthropological study of an African tribe. The conclusion will be extremely valuable for an understanding of the traditional society of the Kikuyu.

Laye, Camara. *L'Enfant Noir.* ed. by J. A. Hutchinson. Cambridge Univ. Press. 1966. $2.25. (Autobiography)
A very useful story of a child growing up in Guinea. Of high interest level, this story brings out the cultural values of the society.

Lloyd, P. C. *Africa in social change.* Penguin. 1967. pa. $1.65.
An excellent, sociological coverage of the changes taking place in West Africa today can be used in relation with the understandings on urbanization and the "revolution of rising expectations". Good reference material.

Mboya, Tom. *Freedom and after.* Little. 1963. $5.50.
Mboya describes the trade union movement, the Mau Mau, and national mobilization in preparation for Kenya's independence. After freedom, socialism and neutralism were necessary for Africa's progress; this he tries to explain to the foreigner who usually sees Africa through western eyes.

Mead, Margaret. *People and places.* World. 1959. $5.95. Bantam. 1963. pa. 60¢.
The chapter on the Ashanti of West Africa shows the importance of the lineage in the development of village and nation in tribal society.

Mphahlele, Ezekiel. *The African image.* Praeger. 1962. $1.95.
A South African exile presents his views on the political and literary images held by non-Africans. Good bibliography.

Murdock, George P. *Africa: its people and their cultural history.* McGraw. 1959. $12.50. Text ed. $9.50.
A scholarly book with background material for the exceptional student and for teachers.

Nielson, Waldemar. *African battleline.* Harper. 1965. $1.95.
The subtitle is "American Policy Choices in Southern Africa" and is published by the Council on Foreign Relations. Some of the significant influences of Pan Africanism in the present and future development of Southern Africa. Several references to the Organization of African Unity should be valuable.

Oliver, Roland & Fage, J. D. *A short history of Africa.* New York Univ. Press. 1963. $6.50. Penguin. pa. $1.25.
Very useful for reference. This complete and concise history of Africa by two British scholars will be valuable for use with Topic 3.

Turnbull, Colin. *Wayward servants: the two worlds of the African pygmies.* Natural History Press. 1965. $7.95.

An anthropological study of considerable depth for the good reader and teacher reference. The Mbuti society is studied in all its aspects: economics, family relations, religion, magic (sorcery) and government (internal and external).

Wallbank, T. Walter. *Contemporary Africa: continent in transition.* (Anvil 15) rev. ed. 1964. pa. $1.45.

Two-thirds of the book is a general survey of Africa while the remainder consists of short readings on such topics as the colonial powers, political programs for their colonies, the Mau Mau uprisings, and apartheid. Teachers should find the selections on colonial policy useful; selections on Kenya's Lord Delamere shows the white settler's contributions as well as their attitude that it must be a white man's country.

African encounter. American Library Association. 1963. pa. $1.50.

Many teachers and librarians will find this annotated bibliography of books, films and filmstrips very useful, even though many recent excellent materials are not included.

Stevens, Warren D. *African film bibliography 1965.* African Studies Assoc. 1965. pa.

Annotated listing of 311 films about Subsaharan Africa arranged under 79 subject headings.

BOOKS: Teacher and Student References

Bernheim, Marc & Evelyne. *From bush to city.* Harcourt Brace. 1966. $4.50.M

Extensively illustrated, this vividly describes changing Africa south of the Sahara. Quite complete in its coverage, it is both direct and concise and will appeal to students.

Bleeker, Sonia. *The Ashanti of Ghana.* Morrow. 1966. $2.95.

This anthropological study of the Ashanti offers easy reading for ninth graders and is well indexed. It will be most useful for reference work and for reading short selections. Of high interest are the chapters on the family, the contact with the Europeans, and handicrafts.

Boateng, E. A. *A geography of Ghana.* Cambridge Univ. Press. 1966. $4.75.

A somewhat scholarly and useful book for the teacher or student who wants detailed information to further an understanding of the drive to develop the economic potential of Africa (here Ghana).

Chapters include "Agriculture and Fishing," "Products of the Forest," and "Mining and Manufacturing Industries." The photographs illustrate and emphasize the world of work and the variety of resources. Such problems as the mechanization of agriculture are discussed.

M: Some libraries may wish to order multiple copies; this is not intended, however, to suggest class sets.

Bohannan, Paul. *Africa and Africans.* Doubleday. 1964. $4.95. pa. $1.25.
By an anthropologist and outstanding scholar of Africa, this gives excellent background material exposing many of the Western myths and attempts to show how Africans view themselves. Very complete; chapter headings include "Colonialism and the Seeds of Freedom," "Farms and Iron," "Tribal Africa," "African Arts," and "African Religion."

Chu, Daniel & Skinner, Elliot. *A glorious age in Africa.* Doubleday. 1965. $2.95. pa. $1.45.
Africa's history before European penetration is vividly described in this book written especially for high school students. Emphasis on the empires of Ghana, Mali, and Songhai.

Clark, L.E., ed. *Through African eyes.* Praeger. 1969. 6 vol. $1.48 per volume.
This series includes a collection of first-hand accounts, many of them written by Africans. The teacher's guide includes questions and techniques stressing hypothesis formation and testing.

Conton, William. *The African.* Little. 1960. $4.00. New American Library. pa. 50¢. M
Conton, an African, vividly describes a young man's experiences in achieving a European education knowing always that he is doing this to help his own people. Excellent for an understanding of the modern African. Certain passages lend themselves to reading aloud by the teacher.

Coughlan, Robert. *Tropical Africa.* Time. 1962. $4.95. M
Surveys tropical Africa-highlighting tribal customs, religion, and art of the traditional culture, the slave trade, the independence movement, and present day problems. Can be used for both understandings on nationalism on page 27 giving emphasis to leadership outside Africa.

Courlander, Harold & Herzog, George. *The cow-tail switch and other West African stories.* Holt. 1947. $3.50.
Folk tales from West Africa explain natural phenomena or social relationships and values and reflect their sense of humor as well as their life and customs. Might best be told or taped by the accomplished reader or storyteller in the class.

Cowan, L. Gray. *The dilemmas of African independence.* Walker. 1964. pa. $2.25 M
Discusses the prospect for democracy and the possibilities of African Unity (useful for understanding on p. 29). Part II contains maps, charts, graphs in color on politics, independence, geography, society and culture, trade, U.N. aid, and the search for unity. Useful reference.

Davidson, Basil. *The lost cities of Africa.* Little. 1959. $6.95. pa. $2.25.

Disproves the myth of the primitive nature of the Negro and of African civilization. Recent archeological findings present another story told here for the good reader. Before conquest and slavery did their degrading work, these people were peaceloving, lawful, and creative in art and religion possibly to a greater degree than Western Europe during the same period. Useful for first three understandings in Topic 3.

Desai, Ram. ed. *African society and culture.* M. W. Lads. 1968. pa. $2.95. M

Straight forward and concise presentation of Africa's uniqueness by African authors. Aid to understanding family relationships, the place of woman, creative arts and religion. Section on "Common Sense in Social Values" should give much insight into African ideas and beliefs. Well illustrated. Maps, bibliography and appendices useful as are brief African folk tales.

Dietz, Betty & Olatunji, Michael. *Musical instruments of Africa.* John Day. 1965. $5.95.

This beautifully illustrated book fulfills a need for information on African music and musical instruments. Includes a record to illustrate specific types of instruments used by particular tribes of Africa. Will appeal to students.

Drachler, Jacob. ed. *African heritage.* Collier Books. 1964. pa. 95¢.

A useful and inexpensive collection. Part one includes stories, poems, and essays by Africans; literature from the oral tradition and African and European languages. Part two comprises Afro-American responses. Scholars who have lived and worked with Africans wrote the selections for Part three. The purpose is an in-depth look at Africans.

Gatheru, R. Mugo. *Child of two worlds.* Praegar. $5.95. Doubleday. pa. $1.25.

This very readable autobiography describes traditional Kikuyu life and customs-including the making of a medicine man-and shows how Western influence and urbanization are changing it. Interest level is high.

Greennough, Richard. *Africa calls.* UNESCO. 1961. pa. 50¢.

African leaders recognize the urgent need to improve education as the key to economic and social progress; at the Addis Ababa Conference of 1961 specific plans were developed to achieve this. Written for the general reader, this book will lead to a better understanding of modern, changing Africa through an understanding of the problems and progress of education today.

Gunther, John. *Inside Africa.* Harper. 1955. $7.95.

Somewhat dated but covers many aspects of African life: economy, daily life and customs. Readable style and extensive research make this a valuable reference source. Adaptions for easy reading are *Meet the Congo and Its Neighbors* (Harper, 1959, $3.50) and *Meet South Africa* (Harper, 1958, $3.50.)

Hall, Barbara. ed. *Tell me Josephine.* Simon & Schuster. 1964. $3.50. *o.p.*
Genuine insight into tribal customs and beliefs can be found in the letters to Josephine, an "Advice to the Lovelorn" column in the weekly paper, the *Central African Mail of Northern Rhodesia* (now Zambia). Naturally the interest level is high.

Hazelwood, Arthur. *The economy of Africa.* Oxford Univ. Press. 1961. pa. 50¢
In readable language and with such specific examples as cocoa production in Ghana and copper in Rhodesia, Africa's economy is described. Glossary is combined with index and includes such terms as "subsistence economy." Very useful.

Herskouits, M. J. *Human factor in changing Africa.* Knopf. 1962. $6.95. Text ed. $5.25. Vintage. pa. $2.45.
A vast amount of reference material useful mainly to the teacher to illustrate many of the understandings. Chapters include "Sense of Values" "Economic change," "Religion," and "Music." Helpful, also, is a discussion of the fact that many of Africa's problems today are caused by the "revolution of rising expectations."

Hoff, Rhoda. *Africa, adventures in eyewitness history.* Walck. 1963. $4.00. M
In a series of short selections (3-5 pp.) Africa's history is vividly chronicled by eyewitnesses from Herodotus and Ibn Battuta to Nkrumah and Luthuli: Divided into Old Africa, Colonial Africa, and New Africa, it will fit many of the understandings in Topic 3.

Hopkinson, Tom. *South Africa.* Time, Inc. 1964. $4.95. (Life World Library)
Surveys South Africa's geography, early settlement, political and economic development. Apartheid is the subject of half the book; its development and religious support, life for both blacks and whites living under it, its influence on government, and even the arts are all here and profusely illustrated.

Horizon Magazine. *Exploration of Africa.* American Heritage. 1963. $4.95.
A well illustrated account of the explorations of Africa including Park, Livingstone, and Stanley.

Hughes, John. *New face of Africa south of the Sahara.* Longmans. 1961. $5.00.
The recent history of Africa's nationalist movement during the 1950's and 1960's. Mr. Hughes presents an impartial picture of developments and leaders for the good student and for the teacher.

Hughes, Langston. *An African treasury.* Pyramid. 1960. pa. 50¢.
Contains many vivid selections by some of Africa's best writers. "The Widows of the Reserves" and the description of Kenyatta by Peter Abrahams, in "The Blacks", describe two phases of life in Africa often overlooked. Very useful.

Kimble, George & Steel, R. *Tropical Africa today.* McGraw. 1966. $3.95. pa. $2.64.
Basic geographic concepts are well-illustrated with maps. Traditional society, the importance of land in Africa, and the changes taking place in African society are clearly and concisely explained.

Kuper, Hilda. *The Swazi.* Holt, Rinehart & Winston. 1963. pa. $1.95.
Description of traditional Swazi society and the changes taking place. This group is one whose male population migrates to the mining areas nearby. Parts would be useful for better students as well as teachers.

Leuzinger, Elsy. *Africa: the art of the Negro peoples.* Crown. 1960. $6.95.
All of the aspects of African art: technique, form, function in religion, and regional characteristics, are covered in this beautifully illustrated volume from the Art of the World Library.

Luthuli, Albert. *Let my people go.* McGraw. 1962. $5.50.
Autobiography of the winner of the 1961 Nobel Peace Prize. An advocate of nonviolence, he is dedicated to the ideals of human dignity. Luthuli's fairness is outstanding as his story illustrates how the controversial policies of apartheid affect the blacks and whites of South Africa.

Melady, Thomas Patrick. *Faces of Africa.* Macmillan. 1964. $7.50.
Written for the general public, each chapter gives the historical setting and present political and economic situation. In the preface the author says, "In addition to facts and figures, I have attempted to interweave local customs, traditions, and leading personalities into the work." Should provide reference for classroom and library.

Middleton, John. *The Lugbara of Uganda.* Holt, Rinehart and Winston. 1965. $1.95.
As part of the "Case Studies in Cultural Anthropology" series this presents the setting of the Lugbara culture, then tries to view it through the eyes of the Lugbara themselves. Teachers may find the sections on the mythical creation and the Lugbara concept of time useful. This can be used by good students in small amounts.

Moore, Clark D. & Dunbar, Ann. eds. *Africa yesterday and today.* Bantam. 1968. pa. 95¢. M
One of the series of George School readings, this will be useful for teacher reference and student use. History oriented. The section on structure of culture includes sections on the units of society and way of life. Insight into the pastoral life (pp. 48-52) is of high interest level; the description of the Nuer and Ashanti tribes is complete, concise, and readable for 9th graders. Colonial policies are compared in Part IV.

Nolen, Barbara. ed. *Africa is people.* Dutton. 1967. $6.95.
An introduction to the wealth of material on contemporary Africa by both Africans and outsiders. Priority is given to autobiographical accounts by Africans and included are excerpts from the best of current African literature. Contains a delightful selection from *Tell Me,*

Josephine, as well as a fascinating description of the train ride from Mombassa to the Mountains of the Moon.

Paton, Alan. *Cry, the beloved country*. Scribners. 1948. $3.95. pa. $1.45

Paton, a South African, vividly describes the social conditions of his country in this moving novel which has become a classic on the subject of apartheid. His faith in the ultimate understanding and compassion of man penetrates the entire story. The introduction to the paper edition gives excellent background information for the understanding on page 25.

Ritzenthaler, Pat. *The Fon of Bafut*. Crowell. 1966. $5.95.

This biography of an African chief in western Cameroon gives an insight into the customs and traditions of the Bafut tribal culture while holding the reader's interest in the daily life of the Fon and his many wives and children.

Ross, Emory & Myrta. *Africa disturbea*. Friendship Press. 1959. pa. $1.95.

Through the eyes of African Christians, the authors look at the changes that have occurred and are currently taking place in developing Africa.

Rutherford, Peggy. ed. *African voices*. Vanguard. 1960. $4.95. Grosset. pa. $1.45.

A selection of writings by Africans from all parts of Africa intended to enlighten Africans about each other and, also, others about Africa. An anthology, high in interest, includes folk tales, legends, essays, and stories by contemporary Africans.

Schweitzer, Albert. *African notebook*. Tr. by Mrs. C. E. B. Russell. Peter Smith. $3.75. Indiana. 1958. pa. $1.60. M

Growing humanitarianism ultimately altered the European pattern of contact with the African; with high interest level Schweitzer deals with specific examples of these changes and of African customs often misinterpreted by Europeans.

Singleton, F. Seth & Shingler, John. *Africa in perspective*. Hayden. 1967. pa. $3.96.

Preface states "this book is not about Africa; it is about Africans." Two chapters of value to the curriculum are Chapter 14, "One Africa- or Many?"- Pan Africanism--page 29, and Chapter 15 "African Voices" -The indigenous forms of the creative arts--page 19. Textbook format but a good resource of average reading level.

Stanley, Richard & Neame, Alan. eds. *The exploration diaries of H. M. Stanley*. Vanguard Press. 1961 $6.

In Stanley's own words events are described that will gain and hold the readers interest. For the average and better readers.

Stavrianos, Leften. *Readings in World History*. Allyn & Bacon. 1962. $6.96. pa. $3.75. M

Contains a useful section on Africa including meeting with the West, politics, economics, and culture. Selections are short and interest level is high.

Stavrianos, Leften S. & Andrews, Loretta K. *Sub-Saharan Africa.* Allyn and Bacon. 1964. pa. $1.24.

One unit from the textbook Global History of Man, it is keyed to Readings in World History for specific illustrations. Many maps, charts, and illustrations are used. Emphasis is on culture. Bibliography.

Turnbull, Colin. *The lonely African.* Simon and Schuster. 1962. $4.50. Doubleday. 1962. pa. 95¢. M

An excellent book for understanding Africans today. Chapters stand alone; some are very readable. It questions some of the values of white society and illustrates the problems of Africans trying to become a part of today's world without abandoning their heritage. Ch. 6 is a picture of a white Christian missionary and Ch. 9 deals with intermarriages.

Turnbull, Colin. *Tradition and change in African tribal life.* World. 1966. $5.95.

Readable and well illustrated. The chapter on "The Family" compares the African family with the European and clarifies this with a series of diagrams showing both the patrilineal and matrilineal patterns. Another diagram shows the relation of family, lineage, and clan to tribe.

Uchendu, Victor C. *The Igbo of Southeast Nigeria.* Holt, Rinehart & Winston. 1965. pa. $1.95.

One of the "Case Studies in Cultural Anthropology" series. This is written by an Igbo (Ibo) who is able to see his own culture as an anthropologist and explain it in terms of the "Western" culture he has come to know. One of the most interestingly written in the series, Uchendu shows how "of all Nigerian peoples, the Ibo have probably changed the least while changing the most" as quoted from Ottenberg on page 105. Good students as well as teachers will find this useful.

Van der Post, Laurens. *The dark eye in Africa.* Morrow. 1955. $3.00. pa. $1.50.

A South-African with great respect for the "primitive" African culture discusses racial tension in Africa, emphasizing the urgency of the problem.

BOOKS: Student References

Abrahams, Peter. *Tell freedom: memories of Africa.* Knopf. 1954. $4.50. (Autobiography)

A young colored South African hopes to rise by education out of the slum environment of his boyhood. Eventually he despairs of escaping this background because the white world seems determined to perpetuate the cultural lag, and he turns briefly to Marxism. His yearning for a more compassionate view of the human condition causes him to reject the Communists. For the mature, able student.

Achebe, Chinua. *Things fall apart.* Obelensky. 1959. $3.95. Honor Book. pa. $1.95. (Fiction)

A self-made man faces problems within himself and with the changing patterns in tribal society. The African author writes vividly of the lack of understanding between the black men and the white missionaries and officials. This tragic story tells of the consequences of one man's resistance to change.

Baker, Richard. *Kamiti: A forester's dream.* Duell. 1960. $3.00. (Fiction)
This story should appeal to junior high boys. The setting is the forests of Kenya, where a young African schooled in England and France returns to reforest the land he loves. Western agricultural technology is discussed as both a good and a bad influence on African agriculture.

Booth, Esna. *Kalena.* McKay. 1958. $3.50. (Fiction)
This highly readable junior novel for girls gives a picture of African village life and contrasts it with other twentieth century living.

Cousins, Norman. *Dr. Schweitzer of Lambaréné.* Harper. 1960. $3.95.
Most ninth graders will enjoy this biography, which fills the need for stories of inspired lives. Cousins discusses his reactions to Schweitzer as an individual, the changing attitudes of Africans to the whites, and a trip to South Africa which offers the author a chance to contrast apartheid with Schweitzer's relations with the Africans.

Davidson, Basil. *African kingdoms.* Silver. 1966. $4.95. M
Chapter 6, "Gods and Spirits," stresses the religions, ideas, and beliefs which permeate African life; for example, charms, healings, and relationship to ancestors.
Chapter 7, "Arts that Capture Life," is pertinent to emphasizing the influence of the creative arts.

____*A guide to African history.* Doubleday. 1965. Zenith Series. Haskel Franket revision. $2.95. pa. $1.45. *
Simple vocabulary, easy reading, and format will appeal to the reluctant reader. A survey of African history, this book from the zenith series emphasizes the contributions of minorities.

Davis, Russell. *Strangers in Africa.* McGraw. 1963. $3. (Fiction)
Two Americans, one white and one Negro, arrive in Nigeria working in a tsetse-fly eradication program. Interesting in that the American Negro's reaction to Africa is represented in the story.

Dobler, Lavinia & Brown, William A. *Great rulers of the African past.* Doubleday. 1965. $2.95. pa. $1.45. *
Stories of some of Africa's great rulers from Mali, Songhay, and Bornu, written for the junior high student.

Dostert, Pierre. *Africa, 1968.* Stryker-Post Publications. 1967. pa. $1.75.
A very useful pamphlet which can serve as an up-to-date, inexpensive almanac for many schools with limited budgets.

Eaton, Jeanette. *David Livingstone: foe of darkness.* Morrow. 1947. $3.75.*
An excellent young people's biography of exploration, and a picture of a true humanitarian whose ideas on racial prejudice were probably ahead of his time.

* Easy reading.

Graham, Lorenz. *I, Momolu.* Crowell. 1966. $4.00. (Fiction) *
A 14-year-old and his father travel from a remote village to a coastal city experiencing many disheartening adventures. The conflict between tribal ties and city life for the young African is illustrated.

Greig, Mary E. *How people live in Africa.* Benefic Press. 1963. $2.24. *
Information arranged simply and optimistically in outlook. Useful for the weaker student.

Hapgood, David. *Africa.* Ginn. 1965. pa. $1.44.
One of series of depth studies for student use. Well illustrated. Highlights include section on village life and culture, history after European contact, change and modernization, biographical sketches of African leaders, supplementary reading list. No index.

Huxley, Elspeth. *The flame trees of thika.* Morrow. 1959. $4. pa. 75¢.
Told from the viewpoint of the young girl, there is much the young reader can relate to in this story of an English family and their pioneer existence in Kenya before World War I. The understanding on page 25 and an insight into Kenya's recent problems develop from this story of Europeans who regard Africa as their home.

Joy, Charles R. *Young people of West Africa.* Duell. 1961. $3.75.
Junior high students will like this collection of writings by young people telling of their experiences and beliefs. Very readable.

Kayira, Legson. *The looming shadow.* Doubleday. 1967. $3.95. (Fiction)
A readable story of tribal justice and beliefs which contrast with the whites' traditions told by an African. Not long, good fiction for average ninth grader.

Kenworthy, Leonard. *Profile of Nigeria.* Doubleday. 1960. $2.95.
A good basic source for the average 9th grader including important chapters on Nigerian arts and crafts and the history and government.

Kessel, Joseph. *The lion.* tr. from the French by Peter Green. Knopf. 1959. $3.75. (Fiction)
Mystery, fantasy,and excitement as well as understanding of tribal customs and human relations are provided in this novel of Kenya.

Moorehead, Alan. *No room in the ark.* Harper. 1959. Perennial Library. 65¢.
A very readable account of the author's journeys through Southern and Eastern Africa. Description of the wild life will hold the interest of boys.

Nevins, Albert. *Away to East Africa.* Dodd. 1959. $3.*
A good easy-to-read source book on East Africa for the average ninth grader. Some of the problems of health and housing are covered. There is information of value and interest concerning initiation ceremonies, sports, religions. Some very appealing photography.

Ojike, Mbonu. *My Africa.* John Day. 1946. o.p.
An Ibo describes his childhood in a manner to excite young people. Part two is an interestingly written anthropological look at Ibo culture.

____*I have two countries*. John Day. 1946. o.p.
Sequel to *My Africa*. Ojike's experiences while studying in the U.S.

Paton, Alan. *Tales from a troubled land.* Scribners. 1961. $3.50. pa. $1.25. M

These short stories fall into two categories: those based on Paton's experience as a principal of a reformatory in Johannesburg and those on the effects of apartheid on both black and white South Africans. Highly recommended.

Plimpton, Ruth. *Operation crossroads Africa.* Viking. 1962. $3.95.

An excellent book for the idealistic student who is interested in helping other people in person-to-person relationships. A private organization demonstrated by actual projects how to help Africans; the book records what students learned about Africans and themselves as well as their satisfactions and frustrations.

Sachs, Albie. *Jail diary.* McGraw. 1966. $4.95. (Autobiography)

Sachs defied the apartheid policy of South Africa. Story of this lawyer's experiences as a white man jailed for his beliefs. The book illustrates the power of the police in South Africa and the white establishment's attitude toward the white man who is sympathetic to the colored races. For the mature boy effect of imprisonment on the human soul.

Stinetorf, Louise. *White witch doctor.* Westminster. 1950. $3.25. (Fiction) *

A missionary's experiences in the Belgium Congo based on firsthand experience.

Turnbull, Colin. *The peoples of Africa.* World. 1962. $3.95.

Very readable book for 9th graders. Provides an understanding of the variety and complexity of African society. The peoples are the hunters the pastoralists and the cultivators. Loyalties stressed are to the land, family, forest. Useful with the understanding on p. 17 of the syllabus.

Van der Post, Laurens. *The lost world of the Kalahari.* Morrow. 1958. Appollo ed. $1.75.

More than just an adventure story of the author's journey into the Kalahari Desert. Vander Post's great humanity and understanding is evident in many observations included amidst the excitement and action of this expedition into the land of the Bushmen. A great deal of love and concern for Africa is expressed. For the thoughtful reader as well as for those who love adventure stories.

Vlahos, Olivia. *African beginnings.* Viking. 1967. $6.43. M

The author's engaging style makes this history of early African people read like fiction. Carefully documented from recent sources, it will appeal to ninth graders. Useful for first four understandings in Topic 3, and first 3 in Topic 2. Foreword emphasizes stereotypes and how they developed. Epilogue is invaluable for a lesson on colonialism.

MAGAZINES

Africa Report
Published monthly by the African-American Institute. Annual subscription. $6.00.

Current History
Annual subscription $8.50. Single copies 95¢. One issue each year is devoted to updating the political conditions in Africa.

MULTIMEDIA: Films; Records; Transparencies

Buma: African Sculpture Speaks. EBF, 1952, 11 minutes, color.
Against a background of recorded tribal music, the narrator describes how African sculpture-especially wooden masks and statues-represent the superstitions and beliefs of the Central African tribes. This would be appropriate for the understanding on page 19.

Tropical Africa. Int'l. Film Foundation, 1961, 29 minutes, color.
Produced by Julien Bryan, this is one of the most useful films available on Africa. It explores many of the problems facing these countries-development of new governments, education, relations between blacks and whites, and primitive people moving to the cities. Appropriate in handling understandings on social change and the revolution of rising expectations.

Africa South of the Sahara. Ethnic Folkways, 1957, 2-12" LPs-$13.58.
This is a wide collection of African music with excellent descriptions and a general introduction to African music in the accompanying folder. With the book Musical Instruments of Africa by Dietz and Olatunji, John Day, 1965, an understanding and appreciation of African music is possible.

Negro Folk Music of Africa and America. Ethnic Folkways, 1951, 2-12" LPs $13.58.
An attempt is made to sample various styles of African music, to show their differences and then to show a relationship with Negro music in the New World. Each selection is described-often with a description of the instruments. Musical Instruments of Africa by Dietz and Olatunji, John Day, 1965, will be useful in connection with these records to help the students reach the understanding on page 19 of the syllabus.

Latour, Lawrence. Alpha Map Transparencies - Africa. Allyn and Bacon, 1967. $80.00
Contains 33 full color transparencies on all phases of physical, human, and economic geography-including tribal groups, health, literacy. Many can be superimposed for cause-effect relationships. Each has a full page of background for the teacher and a short bibliography.

News Focus. Vol. 2, No. 2. September 22, 1967, Newsweek.
Transparency masters on Africa with background information and discussion suggestions include natural resources, colonial rule, social and political problems, and tribal rivalry in Nigeria. Maps and cartoons are used; interest level is high.

World History Transparencies. Unit 1, Sub-Saharan Africa. Keuffel and Esser Co., 1966. Master Book available at $75.00. Also available as transparencies at $39.95.

This can be especially useful for this unit because it contains material on economic development, races, language groups, literacy, religions, and diagrams illustrating the patrilineal family structure as well as the usual geographic overlays on base maps. Included also are sections on the early African kingdoms, coastal and interior explorations, slave trade, colonization, and independence. Each section is preceded by an explanation for the teacher and key questions for discussion.